

308.35 \*

HARVARD COLLEGE LIBRARY

IN MEMORY OF

LIONEL DE JERSEY HARVARD

CLASS OF 1915

May 2, 1927



THE  
**CHVRCHES**  
LAMENTATION FOR  
*the losse of the GODLY.*

Delivered in a Sermon, at the funerals  
*of that truly noble, and most hopefull young*  
Gentleman, Iohn Lord HARRINGTON,  
Baron of *Exton*, Knight of the noble order  
*of the Bath, and his Maiesties Lieutenant*  
of the County of Rutland, at *Exton in Rut-*  
*land, the last day of March. 1614.*

Together with a declaration of his LIFE and  
DEATH, *who yeelded to nature the 27. of*  
February, 1613, when hee wanted  
*two moneths of 22. yeeres*  
*of his age.*

---

By RICHARD STOCK, Pastor of *Albal-*  
*lowes-Breadstreet in London.*

---



AT LONDON,  
Imprinted for *Edmund Weauer, and William*  
*Welby,* and are to be sold at the great  
North doore of Pauls.

1614.

# THE CHARTER

## FOR

### THE

of the City of London, in the year of our Lord one thousand four hundred and six, the first year of the reign of our said Lord King Henry the Sixth.

Whereas the said City of London, by its Mayor, Aldermen, and Commoners, hath petitioned us, that we would give unto them a new Charter, in confirmation of the old Charter, which they have obtained of our said Lord King Henry the Fifth, in the year of our said Lord King Henry the Fifth, the first year of his said Majesty's reign, in which said Charter, we have granted unto them, that they should have the same Liberties, Privileges, and Franchises, as they have enjoyed in the reign of our said Lord King Henry the Third, in the year of our said Lord King Henry the Third, the first year of his said Majesty's reign.

By RICHARD SECOND, King of England, France, and Ireland.



Printed for Edward Norton, and sold at the great North door of Pauls.

1614.



*Virtutem antiquam hac spirant insignia multam:  
 Et Nodo Firmo gloria firma manet.  
 Sanguinis en quanto fueras dignatus honore?  
 Maior Aus meritis gloria facta tuis.*

This ample Coate speaks auncient vertues praise,  
 Vnited with th'indissoluble knot;  
 His greater merits nobler trophe's raise,  
 To house and name, which neuer be forgor.



*Ecce deus dant prima decennia principe dignum:  
In cælis illum proxima pene locant.*

This honour was he grac't with at tenne yeares;  
Before twelue more he climbs beyond the Spheares.

*I. P.*

TO THE RIGHT  
HONOURABLE THE  
vertuous and worthy Ladies,  
the Lady LUCIE, Countesse of  
Bedford, with her Right Honour-  
able Mother, the Lady ANNE HA-  
RINGTON, Baronesse, together with  
her Honourable Sister the Lady  
FRANCIS CHECHSTER  
All increase of true Ho-  
nour and peace.

**T**He holy spirit of  
God by his Pen-  
man S<sup>r</sup>. Paul, tels  
us, and teaches  
us, that Godlinesse hath  
the promises both of this  
life present, and of that  
which is to come. Among  
which, this is none of the least,  
The righteous shalbe had  
in

1. Tim. 4. 8

Plal. 112. 6



## The Epistle

\* Prou. 10. 7

\* Prou. 22. 1.

in euerlasting remembrance. Namely, such a remembrance as the wise man speaketh of; The memoriall of the iust shall be blessed. Such a blessing it is, as is. *A* boue great riches, aboue siluer and gold. For no man of any ingenious disposition, but if hee had these two propounded to him, riches with shame, and povertry and povertry with true banour and good reputation, and free choise giuen him; but he would freely chuse the latter before the former: yea such a blessing it is, that men who were able to iudge, thought it not inferior but aboue their naturall life. As that learned Rabbi, brought

# Dedicatory.

vp at the feete of Gamaliel,  
speaking of his good reputation  
saith; 'It were better for me  
to die, then that any man  
should make my reioycing  
vaine. And Tertullian by a  
speech of his to the persecuting  
tyrants (he saith, that thus  
they esteemed it, and professed  
no lesse to the world. While  
you condemne, saith he, a  
Christian matron to a  
baud, rather then to a Ly-  
on, you openly confesse for  
vs, that we abhor the blot  
of Chastitie and honestie,  
more thē all other punish-  
mēts; yea then death. And  
this is that which the light of  
Reason teacheth men; that  
for a man to die honourably, is

• 1. Cor. 9. 15

Ad Leonem  
proxime damnan-  
do Christianum,  
quam ad Leonem  
confessio est labem  
pudicitie apud nos  
omni atrociorē  
puna, & omni  
morte reputari.  
Tertull Apoll.

## The Epistle

no death; for a man to live dishonourably, is worse then death. And as it is a curse for a man, to suruiue his good name, so is it a blessing his good name should suruiue him. So that, he which helps to keep the righteous in a blessed mortall or remembrance, be doth but bring the promised blessing of God vpon the head of the righteous; helping to honour those whom God would haue honoured, and who haue honoured God; yea, as I may sa speake, he helps to pay Gods debt to the righteous; hee hauing made himselfe a debter to them by promise. A thing that all ought to doe, and not vnbesitting any, no not the

*Debitorem se fecit promittendo.  
August.*



Dedicatorie.

*the Ministers of the Gospell;  
when as our Saviour Christ  
saith, concerning Mary;  
Wheresoever this Gospell  
shall be preached through-  
out the whole world, this  
also that shee hath done,  
shall be spoken of in re-  
membrance of her. And by  
whom more then by the Mi-  
nisters of the Gospell? who if  
they must honour her; by re-  
porting what she had done, be-  
ing but one act of pietie per-  
formed to Christ, how much  
more may they do it for those,  
who haue performed many and  
manifold workes of pietie and  
charitie to Christ and his  
members? Vpon which ground,  
I tooke my selfe warranted to  
expresse*

Mark 14.9

## The Epistle

expresse the loue and honour I  
bore towards your deceased  
honourable sonne and brother,  
in speaking those things I did  
at his funerals concerning his  
truely religious life and right  
blessed death, wherein I labou-  
red to make euident to others  
for imitation, that grace  
which God had made so emi-  
nent in him. The whole Au-  
ditorie were much affected  
with it, and many both godly  
and learned, both Ministers  
and others desired much to  
haue it published to the world,  
whereof diuers the same day  
set vpon, and since by letters  
haue importuned mee much,  
besides others in the name of  
many (who haue but heard a  
flying

## Dedicatory.

flyng report of the excellent  
graces and most worthy parts  
that was in him, and de-  
liuered by me) haue still pre-  
sed me to imprint it, to make  
that common to others, which  
was so louely in the eares of  
those that heard it. After all  
this I began to thinke, that  
this proceeded from the Lord,  
and to say with my selfe, as  
the Apostle Peter to others,  
'Who was I, that I could  
let God. So, who am I, that I  
should let God, thinking also  
with my selfe, that that which  
was so desired of many, might  
be by the grace of God profita-  
ble to many mo; knowing that  
God hath not onely, appointed  
his word to beget faith, and  
teach

' Act. II. 17

## The Epistle I

teach godlines, but by the same word, hath sanctified the examples of godly men, to prouoke to godlines: as is manifest in holy writ; yea examples are of that force, that men are often won by them to the liking of the word, who before had either a hatred or distaste of it; and after, by the word are wonne vnto God. Many men must see the Gospell in the liues of the professors of the Gospell, before they will beleue it in the mouthes of the Preachers of it. And as Chrysostome saith of the Gentiles: <sup>k</sup> They do not regard what things are vttered by vs, but what are acted of vs. So may I say of many who liue amongst vs, and

<sup>k</sup> His que dicuntur a nobis non intendunt Gentiles, sed his que geruntur a nobis H<sup>o</sup>. 70. ad 1<sup>o</sup> p. Ant.

Dedicatorie.

and beare the name of Christians, they little regard either what we preach, or professe, but what wee practise. And if the husbands may be wonne without the word by the submisfe and meek conuersation of their wiues; the may others with the word by the holy conuersation of those who professe the word, be wonne vnto godlines. And as by others, so I am perswaded by the life and conuersation of this holy young Saint (so was he in earth, so is he in heauen) of whom I will not heere speake much, lest any should taxe mee with flattery. Yet this I will say (glorifying God that I can truely say it of him, not to honour him so much by  
a it,

1. Pet. 3. 1.

## The Epistle

it, as the Gospell of Iesus Christ :) that I challenge the whole armie of the vncircumcised Philistines of Rome, to bring me forth the greatest Goliath, I say not of the like age, honour and rancke, but almost of what age or degree soeuer, that euer shewed so much power of popery or the forme of seeming sanctitie, as this young man Dauid did; the power of true pietie and godlines. Let them then cease defying the host of Israell, when they can hardly paralell our younglings with men of the best growth they haue, or formerly haue had. But if I should follow this matter I should hardly keepe measure, and therefore I will



## Dedicatorie.

*will content my selfe with this.*

*Why I haue dedicated this to your name, cānot be strange to any which know the great & nie intrest you had in the subiect, and so most right to the Sermon. To say nothing of my owne bond who haue receiued such loue from him, for which I must and will honour all his; yea who haue so deeply tasted of the bauntie of you his honourable mother. Accept it I pray you as a small testimonie of my thankfull minde, & as a true testimonie of that loue and reuerence that I haue borne to that grace of God which was manifest in him. The Lord hath greatly honoured you with the worthy being*

## The Epistle

and the blessed memory of such a gracious Sonne, such a godly brother, yea so honoured you as in all respects he hath hardly honoured any Mother, any Sisters; hauing giuen you, his honourable Mother, the fruit of all your great care, labour, and cost you so naturally and religiously tooke, in tilling his young heart, wherein you not onely laboured by your selfe in his infancie, as another mother of<sup>m</sup> the worthy Lemuel to instruct him, teaching your Timothie like another Eunice (renowned in holy writ)

" The holy Scriptures of a childe, and seeking to plant in him the vnfained faith which dwelleth in you his mother

<sup>m</sup> Prou 31.

" 2. Tim. 1. 5.  
& 3. 15



Dedicatorie.

mother. But also providing for him a worthy Tutor, a man of no lesse piety then learning ( Oh that all of your ranke would doe the like, then might we hope for more religion and pietie among our Nobilitie ) who might perfect that your sex had begun, but could not thorowly performe; and after did most plentifully rewarded him, ° Not ceasing to doe good to the liuing and to the dead, for his sake to his wife and children. Of which you reaped a plentifull and timely baruest of ioy and comfort, though it is your griefe to liue to see his autumn and fall. P Must we receiue good at the hand of God,

° Ruth. 2. 20.

p Iob 2. 10.

## The Epistle

<sup>1</sup> Job 32.22.

<sup>1</sup> Deus ex honorās,  
operat Ber.

and not receiue euill? But yet giue leaue to adde ( <sup>1</sup> For I may not giue titles, lest my maker should take me away suddenly ) as Bernard in another case; When God doth vnburden vs, he doth burden vs: So God ha-  
uing vnburdened you of that grieſe and ſorrow, of that infamie & reproch which many mothers and ſiſters haue, & to to many of your rank, while theirs liue licētiously, reprobate to euery good work, diſhonouring Chriſt Ieſus whom they profeſſe and their kindered from which they did proceed. I ſay while God hath vnburdened you of this, and honored you with the contrary, he doth  
one-

## Dedicatorie.

onerate and burden you with the dutie of thankfulness, which among other duties is this, that you continue with a godly zeale and Christian care to imitate and emulate the worthy graces and practise of godlines which were in this your honour & crowne; which is worthily esteemed in him, and will be in you, the highest matter of your honour and praise. Diuines giue the reason of it to be this, because by pietie and holines of life wee ascend, to the first and primary good whence we had our beginning. And in the Apostles phrase it is to be partakers of the godly nature. Seeing we are the gene-

a 4

ration

*Ad primum  
illud bonum unde  
originem traximus  
Nazian. orat.  
33. in laud. Hiero.  
2 Pet. 1. 4.*

## The Epistle

ration of God, made to his image, what greater glory can we haue then to preserue that image & be like vnto him to whose similitude wee were made, for as one saith, "There is no honour to the imitation of God: which is then performed when we imitate those who haue walked with God. The Heathen man saith, "That as they who dresse themselves vse glasses, so those who are to performe any thing, propound to themselves the examples of praiseworthy men. You honourable Ladies haue a most true, and (as I may so speake) a naturall glasse to see to addresse your selues to goodnes by, euen  
the,

" Vna nobilitas  
imitatio dei.

\* Vt quis se com-  
muni adhibent  
speculum, sic ge-  
neris negotium  
proponit sibi lau-  
datorum virorum  
exempla. Plutar.

## Dedicatorie.

the life of your worthy, it is  
that which will sooner checke  
you then any, as it ought to di-  
rect you more then any; nay  
it is that by which others will  
sooner reprehend your stepping  
aside and straying. I humbly  
beseech you therefore (gieve me  
leauē to further your forward-  
nes) walke after his waies &  
runne with good resolution the  
race of pietie and true godlines  
he hath finished before you, of  
whom I may say as Ambrose  
of Abraham, ⁊ He died in a  
good age, for why? he per-  
seuerd in his good resolu-  
tions euen vnto the end,  
and now enioieth the crowne  
of life.

And so I humbly and hartily  
commend

⁊ Moriuus est  
in bona sententia,  
eo quod in bonitate  
propositi perman-  
sit.

## The Epistle

commend you all to the grace  
of God, which is able to build  
you further, & giue an inheri-  
tance among them who are  
sanctified by faith in  
Christ Iesus: and  
so I rest.

Yours in all humble manner,  
RICHARD STOCKE





## To the Christian READER.

**C**hristian Reader  
 whosoever thou art,  
 whether one that  
 was an auditor of  
 this sermon, or one  
 that otherwise knowes me and my  
 practise in this kind of funerall  
 duties. If thou be of the first sort,  
 be informed, that in the sermon  
 thou shalt find some few things ad-  
 ded not to the substance, but to the  
 amplification of some use, which I  
 could not for the straightnes of time  
 deliuer. In the commendations of  
 this most commendable Noble, thou  
 shalt find some few things ad-  
 ded, which slipped out of my memo-  
 ry at the time when I deliuered it,  
 but not many; and thelike number  
 added which came to my knowledge  
 since.

## THE EPISTLE

since. As also one thing displaced, namely his meditations upon his sermons in the morning, which he did after dinner. I assure thee I haue set downe nothing, as I delineated nothing, but the true and generall grounds of euery particular, I knew my selfe; diuers particulars I receiued of others who are iudicious, honest, & religious, agreeing al with the grounds of my own knowledge, & so as I had ground to beleene them, I knew nothing why I might not then, and now communicate them to thee, whereby I may profit thee by the blessing of God more, then my praise can honor him. But if thou art one of the second sort, knowing my vse to be very sparing in praising of the dead, and so may wonder I should be so plentifull in the commendations of this honorable gentleman, know, I neuer had such a subiect to speake of, whether thou respect nature or grace, his earthly or heauenly condition.

For



## TO THE READER.

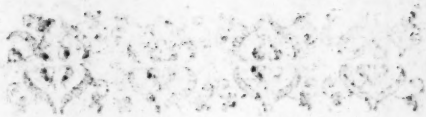
For this cause I haue bin the more large, and specially because he was a publike person, more eies were vpon him, and well they might be, for hee was not so eminent in place as he was in grace, for his gifts and graces & power of religion were so excellent and rare, as I neuer yet knew in any, whom I had occasion to speake of. I wish I might hereafter meet with some like him, but I haue little hope, though I do not despaire. If I find any deseruing as he did, I will not lessen their worthinesse nor darken their light, specially if they be publike persons. Yet me must gine me leaue in all things, to goe vpon my owne grounds, and not tie me to their conceits. Affection often blindeth those who are specially linked together, when it can not deceiue others, who are a far off: often when friends highly thinke of their friends estate, the physition discerneth better of their condition, and finds both spirits and bloud tainted, when they thinke they are  
in

## THE EPISTLE

in good health. I would willingly  
set forth true golden vessels to the  
view of the world, but I have no  
affection to gild potshards. If I  
know mens lives I can the better  
iudge of their deaths, if I know they  
have lived well, I shall be better  
perswaded of their deaths: if euill,  
I shall be made to doubt much, of  
that, though it be seemingly good,  
yet I had rather thinke charitably  
then speake confidently. In this kind  
if I speake sparingly, I pray men  
to blame those who giue me no more  
ground, and not to reprove me, that  
dare not be so bold as some others,  
I will adde no more, neither will  
I longer detaine thee, gentle rea-  
der, from Gods word of life and  
death, nor from the life and death  
of this worthy noble. I pray God giue  
thee as much good by them, as I in-  
tend to thee, to thy heart and life:  
and so farewell.

Thine in the Lord Iesus,

RICHARD STOCKE.



# THE HISTORY OF THE

PROGRESS OF THE  
ARTS AND MANUFACTURES  
IN THE KINGDOM OF GREAT  
BRITAIN, FROM THE  
EARLIEST PERIODS TO THE  
PRESENT TIME.

By  
J. H. P. [Name]  
[Title]  
[Address]  
[City]  
[Country]





### *Faults escaped in Printing.*

Pag. 19. line. 14. *vrbi*lius, r. *vrbi*cius. p. 44. l. 1. *Country*  
r. *country*. p. 47. l. 14. take out *be*. p. 47. l. 15. r. *he* only.  
p. 54. l. 4. *im*, r. *him*. p. 85. l. 15. *seruants*, r. *sermons*. p.  
86. l. 4. that vpon, r. that as vpon. p. 93. l. 10. *beauties*  
r. *beautie*.

#### *In the margens.*

Pag. 3. *ter*. r. *ferm*. p. 22. *etiam* r. *Basil*. p. 33.  
*voluisse*, r. *Dei voluisse*. p. 35. & c. r. *ex*. p. 42. *vi-*  
*tuticus*, r. *viaticu*. p. 46. *ledere*, r. *ludere*. p. 53.  
*trahence*, r. *trahente*. *ibid* *preiosum*. r. *preth-*  
*sum*. p. 90. *vites*, r. *viles*. p. 93. *et* *fr*, r. *et* *fr*.





# A Sermon

PREACHED AT THE  
Funerall of the Lord  
HARINGTON.

MICAH 7. 1, 2.

1. *Woe is me, for I am as the Summer  
gatherings, and as the grapes of the  
vintage: there is no cluster to eate:  
my soule desireth the first ripe fruits.*
2. *The good man is perished out of the  
earth, and there is none righteous  
among men.*



He elect ves-  
sell and holy  
Apostle both  
for Iewes and  
Gentiles Saint  
Paul, telleth  
the Corinthi-  
ans; and in them the whole  
B Church;

<sup>a</sup> 1. Cor. 3. 9.

<sup>b</sup> Esay 28 25, 26.

Church, that they were <sup>a</sup>*Gods husbandry*; whence it will follow, and out of relation, that the Minister is Gods Husbandman. Now the secular husbandman hath and obserueth his seasons to sow his seed, and his ground to cast his corne into, as hee soweth some in the Autumne and fall of the leafe, some in winter and dead time of the yeere, some in the spring and renewing of the yeere, some in a dry season, and some in a wet; some in a moist clay, and some in a dry sandy ground: and as the holy Ghost speaketh, <sup>b</sup>*Hee soweth the fetches, and cummin, and casteth in wheat by measure, and the appointed barley and rye in their places. And all this, for his God doth instruct him to haue discretion, and doth teach him.* As the secular, so the spirituall husbandman hath his seed for all seasons, and for all grounds, all hearts: some for the time of mercy and iudgement, for the season of mirth & mourning,



ning, as wet and dry seasons: some for the birth & buriall, as for the spring and fall: some for them who sorrow in *Sion*, and some for them that reioice in *Ierusalem*, and as *Esay* speakes, <sup>c</sup> to preach the acceptable yeere of the Lord, and the day of vengeance of our God, and to comfort all that mourne. And all this, because his God doth instruct him to haue discretion, and doth teach him. And as the same Prophet saith, <sup>d</sup> This also cometh from the Lord of hosts, which is wonderful in counsell, and excellent in works.

Now to allude to the words of Saint Paul, <sup>e</sup> According to the grace of God which is giuen to me, as a skillfull master builder, &c. As Bernard speakes of him selfe, so I of my selfe, <sup>f</sup> I am no Prophet, I am no Apostle: and yet (I may be bold to say) I am instead of a Prophet, of an Apostle, I supply the place, and serue in the turne of a Prophet and an Apostle, and though I am inferior to them in fines and abilitie, yet I

<sup>c</sup> *Esay* 61. 2.

<sup>d</sup> *Esay* 28. 29.

<sup>e</sup> *1. Corinth.* 3. 10.

<sup>f</sup> Non sum Prophetæ, non sum Apostolus: & Prophetæ tamen & Apostoli (audeo dicere) vice fungor: & quibus non equor meritis, eorum implior curis. *super Cant.* *Ier.* 46.

*am incumbred with the same cares.* I say then, according to the grace of God giuen me, as a skilfull husbandman in my measure, I haue thought this portion, and this measure of the eternall seed of God, fitting this season: seed of sorrow for a season of sorrow, and a portion of Scripture containing lessons of lamentation for an Auditory, which I know well are, (as they haue iust cause) full of lamentation.

This Chapter brancheth and diuiderh it selfe naturally, without any violence into two principall parts. The first is a lamentation of the Prophet and the godly, from the first verse to the eight. The second is a consolation to the Church and faithfull, from the eight verse to the end of the Chapter. In the lamentation are two things laid downe: The thing which they lament for and bewaile, in the 1.2.3.4. 5. and 6. verses. And a counsell and direction



rection to the godly, how to de-  
meane and carry themselves with  
some good wisdom and profit a-  
mongst those evils lamented for,  
& that in the 5. & 7. verses. The  
things lamented for are of two  
sorts: First, the paucity and great  
defect of the good: Secondly, the  
plurality and great abundance of  
the wicked. The first contained  
in my text, is set downe first vnder  
a Parable and similitude, which  
helps both present attention;  
and future memory, being de-  
lightfull: Secondly, plainly, and  
without parable, which truly  
enformeth the iudgement, being  
perspicuous.

*Woe is me.*] As if he had said,  
how hard is my case? how heauy  
is Gods hand vpon me? how mi-  
serable is my condition, that haue  
now so few holy, good, & righte-  
ous men remaining in mee, who  
haue formerly abounded with  
good men of all sorts and rankes?  
I that haue beene as a field full

*The meaning.*

<sup>r</sup> Ruth 1.20, 21.

fraught with Corne, as a Vineyard abounding with beautifull bunches of Grapes, am now destitute, and deprived of these, being all gathered from me to their Fathers, and the Father of all spirits: *Woe is me. Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterneffe. I was full, but the Lord hath made me empty: Why call ye me Naomi, seeing the Lord hath humbled mee? and the Almighty hath brought me into aduersitie, as Naomi speakes.*

*I am as the summer gatherings, & as the grapes of the vintage.]* To passe by many interpretations of these words, which breed confusion rather then vnderstanding: Hieroms reading of them I conceiue fully and naturally to expresse them. *& For I am as he that gathereth in haruest the Grapes of the vintage.* For hauing said that he was as hee that gathereth in Summer, and not expressing what hee gathereth, hee addeth, *the grapes*

*Quia factus sum  
sicut qui colligit  
in autumno racem  
os vindemie.  
Hieron. in hunc  
locum.*

*grapes of the vintage.*

*There is no cluster to eat.]* And it is with me as it is with him; that as hee found not a cluster of grapes, all being gone before hee came, that he could finde none to refresh himself; so not I one good man to comfort my selfe withall.

*My soule desireth the first ripe fruits.]* To passe here also by diuers interpretations as not profitable to bee stood vpon, I conceiue it to be as if hee had said: I am as he that gathereth Grapes, and findeth none, desireth that he might but haue the first ripe fruits: when all should be ripe in the time of Haruest, I wish I could finde but a few like those that are first ripe before others, but I find none of them at all.

*The good man is perished out of the earth.]* The Prophet here explaineth the parable, and setteth downe in plaine termes that hee did before in similitude, & sheweth that there are but few good

men left in the Land & Church, which hee proueth, because the Lord had gathered many good men in peace to their fathers, and taken them away. The word translated here, *good man*, is by some read, the *mercifull man*, and then they take it either actiuelly, one that sheweth mercy & goodnesse to others; or passiuelly, one that God hath shewed mercy and goodnes to: this is the cause of that, man being merciful, because hee hath found mercy. *Hierome* readeth it *sanctus*, as it were, one whom God hath sanctified, and of his grace consecrated to himselfe. The *Septuagints* read it *uoluptas*: that is, *reuerens & religiosus*; a deuout, reuerent, and religious man: they are all to one purpose, and in deed the same. Now the Prophet bewaileth the taking away of such: for though he saith, *he perisheth*, yet hee meaneth not simply that they were perished; but as *Chrysostome* of one, <sup>h</sup> *Hee sleepeth*,

<sup>h</sup> Dormuit, non  
mortuus est: qui-  
e scit, non perit.  
*Chris. hom. 69 ad  
pop. Ant.*

*sleepeth, he is not dead; he resteth, hee is not perished*: so heere of these, they sleep, and are not dead; they are at rest, and are not perished: for the Prophet speaketh out of the opinion of the wicked, who were fixed, as it were, in the world, and had there their felicitie, and so iudged them to be perished, who were taken out of the world somewhat vntimely, and vnseasonably, as it seemed to their sense and iudgement.

*There is none righteous.*] By this the Prophet telleth, how many are gathered from among men, not a few, but many, euen so many, that none remaineth: he meaneth, in comparison, not simply none, but as it is vsed, *none* for very few, and in comparison of the great multitude none; as in the *Psalme*,<sup>i</sup> *All are gone out of the way; they are all corrupt, there is none that doth good, no not one.* Heere all is put for the most, and *none* for the fewest, and in comparison none.

And

<sup>i</sup> Psal. 143.

<sup>k</sup> Philip. 2. 21.

and as in the *Philippians*, <sup>k</sup> *All seeke their owne, and not that which is Iesus Christs.* By righteous man, he meaneth the vpright man, which walketh vprightly with God and man, and turneth not to the right hand, nor to the left; one that sheweth his holines by his vpright and iust dealing.

<sup>l</sup> Pro. 23. 1.

Salomon saith, <sup>l</sup> *When thou sittest to eate with a Ruler, consider diligently what is before thee:* Which words Bernard translateth from corporall to spirituall foode, and feasting, from a table to a text, frō dishes to doctrines, & saith to the hearer, <sup>m</sup> *Behold the present table, how it is furnished with delights from above: they are spirituall, and diuine, which are therein set before vs.* And to the teacher: <sup>n</sup> *Consider diligently what things are set before thee, knowing that such also thou oughtest to prepare: that hee take his doctrines from the text, and not bring them to it: carue them of the things vppon the table,*

<sup>m</sup> Intuemini presentem mensam, quomodo supernis est refectus delicij: spiritualia sunt, et diuina, quae nobis in ea apponuntur. Bernard: super Cant: serm: 29.  
<sup>n</sup> Diligenter considera quae tibi apponuntur, quia tabula te oportet preparare. Ibidem.



not fetching things elsewhere,

*Honorable, and beloved,* behold this table, see how it is furnished with spirituall dishes : and I for my part will consider them, and not propose all, so much as to your sight, or taste, but will onely labour to feede you with some two or three which are most fitting our present occasion, and your prepared appetites. The first whereof is this.

The scarcitie and paucitie, the decay and the defect of holy and good men hath euer bene esteemed sufficient and most iust cause of mourning and lamentation by them who suruiued them and liued after them, being good men, led and guided by Gods spirit. Thus the Prophet and the godly of his time thought it worth their sighes & teares, that so many of the righteous men were gone, and so few remained in the Church. Thus and this did *Dauid* by the spirit of God lament

*Doctrine 1.*

o Psal. 12. 1.

p Esay 24. 13.

q verſe. 16.

r Acts 8. 5.

r Acts 21. 10. 11. 12.  
13.

Reason I.

ment: ° *Help Lord, for there is not a godly man left, for the righteous are failed among the children of men.* Thus the Prophet *Esay* bewaileth when hee had prophesied how few there should be remaining that were good. p *As the shaking of an Olive tree, & as the grapes whē the vintage is ended.* After he expresseth his sorrow; q *My leanenes, my leanenes; woe is me.* Thus certaine men fearing God, made great r *lamentations for Stephen*, that the number of the good was lessened but by one. This may shew that vndoubtedly they lamented the death & decay of good men, whē they t wept so greatly for the danger of *Paul*, prophesied by *Agabus*.

And why thinke we this to be matter of lamentations? First, because by this meanes the Church & the land is exceedingly weakned, and vnarmed: for not one of them but they are in their ranke (as *Ioash* the King lamented sicke *Elisba*, and weeping vpon

pon his face said,) *The Charet of Israel, and the horsemen of the same:* not for their persons, who are men inferiour to many others, not for their pollicie, which are of inferiour reach then many thousands, but for their pietie and praiers:

*" For the innocent shall deliuer the lland, and it shall be preserved by the purenes of his hands. And as Chrysostome saith: \* As a Citie not compassed with walles, easily cometh into the power of the enemy, so the soule not fenced with praiers: so on the contrary; the walles of the Citie are the praiers of the saints, or at least they vphold the wals. As 7 at the shoutings of the people, the walles of Ierico fel downe, so at the prayers & cries of the godly, the walles of the Church and countrey stand vp. These are the strength of their strength.*

Secondly, because this is a fore-runner, and certaine immediate signe & prediction of some fearefull iudgement & plague of God

at

*2. Kings 13. 14.*

*" Iob 21. 30.*

*\* Vt ciuitas non cincta muris facile venit in potestatem hostium sic & anima non munita precibus. Chrysost. precat. lib. 2.*

*" Iosh. 6. 20.*

*Reason 2.*

<sup>a</sup> *Esay 57. 1.*

<sup>a</sup> *2. Thess. 2. 7.*

<sup>a</sup> *Genes. 19. 22.*

at hand ready to breake in vpon them, as the red & lowring skie in the morning, is a signe of a shortly ensuing tempest: so the taking of these away of an imminent plague, the Prophet *Esay* giues this reason of it: *The righteous perissheth, and no man considereth it in heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come: Their taking away, doth then directly presage an euill to come? for as the Apostle saith in an other case, so I in this, Only he which now with-holdeth shall let, till he be taken out of the way: these while they are, with-hold and keepe backe the plague. As the Angel said to Lot, I can do nothing till thou be come thither, namely to bring the plague vppon Sodom and Gomorrah, but he no sooner was entred into Zoar, but instantly the Lord rained fire and brimstone vpon Sodom and Gomorrah. As Noah was no sooner in the Arke,*

Arke, *but in the very selfe same day were all the fountaines of the deepe broken vp, and the windowes of heauen were opened.*

• Gen. 7.11.13.

Use 1.

Now to make some vse of this point to our selues. First how farre are they then from the spirit of the Prophet and holy men? what enemies to their owne strength & defence, what furtherers of their owne plagues? who wish and desire, who worke and procure the decay & diminution of the number of the godly and faithfull? who account it matter of singing rather then sorrow, of laughing then lamentation, to heare of their fall and taking away: As *Salnian* said of some in his time: *⁊ Doe wee beleese that that people was not captiuated in minde, who were glad at the captivity of their owne people; that they were not captiuated both in heart and feeling, that laughed at the punishment of theirs, who vnder-*

*⁊ An credimus forte quod Captiuus populus ille nō fuerit, qui lætus tunc in suorum captiuitatibus fuit? Captiuus corde et sensu non erat qui inter suorum supplicia ridebat, qui ingulari se in suorum iugula non intelligebat, qui mori se in suorum mortibus non putabat? Salnianus de Guber. De li. 5.*

stood



*stood not that in their slaughter they themselves were slaine, who thought not that in their deaths they themselves died? In the same manner may I speake of these: doe wee not thinke that these are captiuated in their mindes, who thus ioy in their dangers? are they not miserable, & blind, and benumbed, who thus laugh in their perils? who vnderstand not, that by this they are as Samson was, shorne of his haire, & so depriued of their strength; who thinke not that by this they take away those that kcepe backe the iudgements of God, & make way if they may haue their wills, that they may the sooner & more seuerely breake in vpon them? And this whether they doe it, as Cain hated and slew his brother, and for that cause as St. Iohn speaketh.*

*1. Iohn 3. 12.*

*Because his owne workes were euill, & his brothers good, because they take themselves withall*



reprove by their carriage, more  
 then by their words. For the  
 voice of deeds speake more effectually  
 then the voice of words: as  
 Bernard saith. Whether a man  
 teach or reprove, and so hate  
 them for this, and not without  
 cause. For (as Saluian speaks) *¶*  
*¶* Who can say that it is without  
 cause, being all altogether different  
 in their life and manners, in whom  
 they saw nothing that was theirs,  
 because the whole was Gods: for the  
 greatest cause of discord is the di-  
 versity of wils: because it either  
 cannot be at all, or scarce be, that  
 any should love that thing in ano-  
 ther, from which he himselfe dis-  
 senteth: therefore (as I said) they  
 hated them not without cause, in  
 whom they saw all things repug-  
 nant to themselves. Whether it  
 be for this, or it be for the truths  
 sake which they professe, hold,  
 and defend, as the seed and  
 brood of *Anti-Christ* euer did  
 the Church of God, or for any  
 C other

*¶* Efficacius loqui-  
 tur vox operu,  
 quam sermonis.

Bern.

*¶* Nam qui dicere  
 possit, quod sine  
 causa, homines sci-  
 licet omnibus a se  
 vitæ ac morum stu-  
 dijs discrepantes, in  
 quibus nihil vide-  
 bant suum quoni-  
 am dei totū. Max-  
 ima enim causa  
 est discordiarum  
 diversitas voluntatū.  
 quia fieri aut  
 omnia non potest,  
 aut vix potest, ut  
 eam rem ut alio  
 quisquam diligit,  
 a qua ipse dissentit.  
 Itaque est non sine  
 causa (ut dixi)  
 oderant, in quibus  
 omnia sibi amula  
 atque inimica  
 cernebant. Saluian  
 lib. 3. de Gub. Divi.

h. Vsq̄ueo, ut bre-  
ui imperatorum  
regia (an̄cia viri  
essent om̄ino or-  
bata: quæ res au-  
thores maleficij  
clementi dei obtu-  
tu, & curatiōe  
prorsus priuauit,  
quippe qui dum  
homines p̄iæ in-  
sectarentur, etiam  
eorum preces insec-  
tati sunt, & a se  
penitus auerterunt.  
Euseb. in vie. Con-  
stant. l. i. c. p. 11.

other thing; yet doe they no-  
thing more then deprive them-  
selves of their safety and de-  
fence, lay themselves open to  
the plagues and iudgements of  
God, though they benefit and  
aduantage the faithfull: for as  
*Eusebius* speaks in the life of  
*Constantine*, but of that which  
happned in the daies of *Constan-  
tius* his father, that the Emperors  
did so persecute the godly;  
that in a short time the palaces of  
the Emperors were destitute of all  
good men: which thing (as hee  
saith) did altogether deprive  
the Authors of this wickednes,  
of the favorable countenance, care,  
and regard of God, for while they  
did persecute godly men, they also  
persecuted their prayers, and so  
altogether turned them from  
them. So is it with these, and so  
will it be with those who thus  
hate and seeke to remoue the  
godly and faithfull, that as *Iustin  
Martyr* spake to *Antonius Pius*  
in

in his second Apologie for the Christians. <sup>i</sup> *we desire not that ye punish the accusers, for their owne malignitie, and ignorance of good things is enough for them: So may we say; no neede to pray for vengeance vpon the haters & persecuters of the godly and faithfull, for their own wickednes is enough to bring Gods iudgements vpon them, their ignorance of good things, to bring euill enough vpon their backes, when by this they bring much good to the godly: for as Austin saith, <sup>k</sup> They which persecuted the martyrs, in persecuting them on earth, they sent the to heauen, & whē wittingly they inferred vpon the the losse of this present life, vnwittingly they conferred vpon the the gain of the life to come. yea as Euseb. reporteth the speech of Lucius to Vrbilius the Gouvernor condemned for speaking against his sentence which hee gaue against Christians, and professing himselfe*

C 2

vpon,

*1 Ve in delatores ipsos animaduersatus, minime petimus: sufficit enim ipsis sua malignitas, & bonarum rerum ignoratio.*  
Iust. Mart. Apol. 2. pro Christianis.

<sup>k</sup> In Psal. 93.  
Illi qui martyres persecutisunt. persequendo in terra, in celum mittebant & scientes quidem presentia vitæ ædamnum inferebant, sed nescientes futura vitæ luctum conferebant.

<sup>1</sup> Per magnam se  
debere gratiam  
profitebat. r. nam  
ita se non iniquis  
solum & improbis  
eiusmodi dominis  
liberatus fore dix-  
it, sed etiam ad  
bonum patrem, et  
clementem regem  
dum recte pro-  
fecturum. Euseb.  
Hist. lib. 4. c. 16.

upon interogation to be a Christian  
he confessed, <sup>1</sup> That hee did owe  
great thanks, for so (he said) hee  
should be not onely free from those  
wicked Lords, but also should goe  
directly vnto God the father of  
goodnes, and King of mercy and  
clemency: And these gone, then  
nothing but plagues remaineth  
for the other; nay whether they  
be gone, or abide stil among the,  
they are but a curse to the  
wicked world, not but that  
they might haue a blessing by  
them, and haue more then they  
see or acknowledge, nor that  
they are the cause of euil to  
them, but the occasion, because  
of their hatred and handling of  
them, for while they euilly in-  
treat them, liuing with them,  
and will not let them freely  
serue their God, neither with  
them, nor seperate from them,  
as Pharaoh and the Egyptians  
would not suffer Israel: there-  
fore like Egypt are they plagued  
with

with sundry iudgements for abusing of them, though by their prayers many are turned and kept from them. And when they are taken from them, more heauie plagues doe abide them, and will come in vppon them:

For as *Chrysostome* saith, *As the Israelites going out of Egypt, Egypt was destroyed, so when the godly shall be quite departed out of the world, the world shall be destroyed.*

This considered, they haue no cause to hate them liuing, and wish to be rid of them, much lesse to procure their departing: but much cause haue they to sorrow and grieue when they are taken from them. And therefore much are they blinded with malice, that they can wish their fall, and reioyce and laugh at the time of their departure, and willingly, and wilfully thrust them out of the world, as the *Egyptians* did *Israel*

Secondly, it is then manifested

*ⁿ Egre dientibus  
Israelitis de Aegip-  
to, exterminata est  
Aegyptus, sic &  
sancti cum de isto  
mundo defecerint,  
cassus est iste  
mundus. Chrysost.  
in Mat. 1. Hom. 1.*

*Vse 2.*



to be a heauie curse & fearefull iudgement to a Land, to a Church, when men of piety & religion, faithfull and godly men are taken away; why else do the suruiuing godly mourne and bewaile them, when there is no band of nature, no worldly or ciuill respect that wrings teares and sorrow from them, but meerely because such are taken away. They were neither fooles nor children to weepe for trifles, and things wherein there was no losse. When they wept, and wept bitterly with great lamentations and mourning, the cause must certainly be either their sin, or else some great iudgement, either priuatiue or positiue. The taking away of the godly, especially by an ordinary hand of God cannot be sinne, but a punishment for sinne, and that which is manifested to be a very fearefull one. Then must we, then ought

we



we to sigh and grone, to sorrow  
and mourne vnder this, as a ve-  
ry heauie iudgement: wee shall  
performe herein no vnfitting,  
thing, nothing vnworthy of vs,  
whatsoever we be, or whoso-  
euer we be, it is fitting the most  
holiest, when *Esay* the Prophet,  
and other of the faithfull haue  
done it: It is fitting the most  
honourable, whenas *Dauid* the  
King, and *Esay* of the blood  
royall haue done it, & thought  
themselues to haue calling to it  
and cause enough when such  
things befell the time they li-  
ued in. We are all (honourable  
and beloued) called to mourne;  
for how many men of note for  
pietie and holinesse, for religion  
and vprightnes, whom God  
had specially endued with grace  
and goodnes, and annointed  
them with this oyle aboue their  
fellowes, and men of their ranke  
and fashion, how many of these  
are taken, and remoued from

Reu. 3. 4.

2. Kings 3. 14.

vs within these few yeares, wee  
being altogether vnworthy of  
them, & he hauing made them  
<sup>b</sup> worthy (as it is said of a few in  
the Church of *Sardie*) *that is fit-  
ting for himselfe.* And while wee  
inioied them, we prospered by  
their presēce & praiers, we were  
blessed for them; for their sakes,  
at their suites were many iudge-  
ments turned frō vs, that other-  
wise would haue fallen vpon vs,  
as *Moses* by his praiers tied the  
Lords hand that hee could not  
hurt *Israel*: as for *Ioseph* not on-  
ly *Potiphar* fared the better, but  
for his, & the familie of *Iacob*, *E-  
gipt* prospered, & was preserued  
when other countries perished  
with famin in the time of want.  
Doubtles as *Elisha* said to *Ieho-  
ram*, *If it were not that I regar-  
ded the presence of Iehoshaphat  
King of Iuda, I would not haue  
looked towards thee, nor seene thee:*  
so if it had not beene for their  
presence & praiers, God would  
never

neuer haue respected our armies, and our generals to haue giuen them such reliefe as they found, when they were often in distresse in *Ireland*, & elsewhere. As *Tertullian* saith, that <sup>k</sup>*M. Aurelius* the Emperor, when he was in fight against the *German*s, and in a streight for water; by his letters witnessed, that the *German* thirst was driuen away with a shower, obtained by the praier of the *Christian* souldiers: So may I say, that from many streights, haue wee and our armies obtained reliefe by them. Yea as *Moses* and his praier ouercame more then *Ioshua* and his power and strength: for <sup>1</sup>when *Moses* held up his hand, *Israel* preuailed: that is, when he praied feruently, *Israel* had the day of the *Amalekites*, but when he let his hands down, *Amalek* preuailed: that is, when he left praying, the enemy got the better.

So

<sup>k</sup> *M. Aurel. germanicam salutem Christianorum fortè militum precationibus impetrato. ubi discussam contestatur. Tertul. aduer. Gent. Apol.*

<sup>1</sup> *Exod. II. II.*

▪ Heb. 11. 34.

▪ *Repugnante contra te metipsum tua felicitate. Saluian. l. 1. ad Ecclef. Catholicam.*

So may wee say of the faithfull of the land, that at all times their suites to God when they were seruent, preuailed more then the swords of our Captaines and souldiers; their prayers were of more force then all their peeces, their cries, then all the Cannons of the Armie: by their faith were turned to flight the armies of the *Aliants*. But now when so many of these are taken away, when they haue yeelded to nature, and are receiued into glory, haue we not cause to mourne with great lamentations? Yes, yes, if wee did vnderstand those things that did belong to our peace, and safety, if we did conceiue rightly of things tending to our woe, and misery; if we doe not, if we cannot, it is because, as *Saluian* saith to the Catholike Church, *Thy owne felicitie fighteth against thy selfe*: our prosperity, our plenty standeth against vs, and

and hath bewitched vs, wee are  
 so drunke with the pleasures  
 thereof, that as drunken men  
 we see no danger, though we lie  
 open to infinite danger hereby.  
 Shal I vse that of *Saluian*?<sup>o</sup> *Feare*  
*was taken away from offenders,*  
*that there should be no caution a-*  
*gainst it.* We are destitute of the  
 feare of euill, because we should  
 not take care to auoid it, and  
 that it should come vpon vs vn-  
 awares: God forbid, God for-  
 bid, let me be found a false Pro-  
 phet. But to draw to an end of  
 this point (*Honorable and be-*  
*laued*) had the old world cause  
 to feare and mourne when  
*Noah* went into the Arke?  
 was it high time for *Sodom* to la-  
 ment when *Lot* was taken a-  
 way, and hastened out of it by  
 the Angell? and haue not wee  
 cause? can we not mourne when  
 so many *Noahs* & *Lots* (I wrong  
 none, as I take it, though I ho-  
 nour some by this comparison)  
 are

• Ablatus erat a  
 peccatoribus timor  
 ne posset esse cau-  
 tela. *Saluian. de*



are taken away? and hastened away out of our Land & Cities? Trust me now, or time will come when you shall trust me, that we haue cause and cause againe to lament and mourne, not for them who dying in the Lord, are happy with the Lord, & rest from all their labours and miseries; but as Christ said to the women that followed him, *Weepe not for mee, but for your selues and your children*: so wee for our selues and our children: for hauing been safe by them, and strengthened through them, they are taken away from the plague, we lie open to it, and it hastneth the faster, because they that kept it from vs, are remooued. Men vse to fence and defend, to keepe watch and ward ouer their corne fields, whiles the corne and fruits are in them vnreaped, vngathered: when they are gathered, and put safe into



into the barne, thē is open tide,  
as they say, they lay them open  
to beasts of all kind, and some-  
time set fire on the stubble. So,  
and so hath God dealt oft times  
with many lands and countries,  
wherein his Church and the  
godly haue liued. And are we  
better then they? Nay as *Saluian*  
saith, *¶ We are worse, because wee*  
*should be better*: hauing such ex-  
amples to admonish vs: haue  
we any priuiledge or prote-  
ction more then they? nay, nay,  
we haue no helpe, vnlesse wee  
cease to doe euill and learne to  
doe well, and labour to bee  
good and faithfull as they  
were, and beleeuing this to bee  
true, it may be, (as *Tertullian*  
speaketh in one place: *¶ faith*  
*causeth feare, feare carefulnesse* :)  
so our faith may breed feare,  
and our feare care to cease to  
be euill, and learne to doe well,  
that repenting for our sinnes,  
and practising true pietie, we  
may

*¶ Detiores sumus  
quia meliores esse  
debemus. Saluian.*

*¶ Fides facit for-  
midinem, formido  
solicitudinem. Ter-  
tull.*

may still liue and eat the good things of the land.

*Let vs proceed to a second point.*

*Doctrine 2.*

**T**HERE is no priuiledge, no not spirituall that can preserue a man frō a natural death, or the first deth: out of no court can a man fetch a writ of protection against this Sergeant, no place will preserue, no person can be priuiledged from it. Here the holy and good man, the righteous and religious man is taken from the earth and dieth: It is no matuel, though, as *Iob* speaketh, *Man that is borne of a woman, is of short continuance, he shooteth forth as a flower, & is cut down; he vanisheth also as a shadow, and continueth not.* But a man would thinke that *he that is begotten againe of Gods owne will by the word of truth: that hee that is borne againe of water and of the spirit* and,

*Iob. 14. 1. 2.*

*Iames 1. 18.*

*Iohn 3. 5.*

and so <sup>a</sup> borne not of blood, nor of  
the will of flesh, nor of the will of  
man, but of Gods yea <sup>z</sup> borne a new,  
not of mortall seede, but of immor-  
tall, by the word of God; which li-  
ueth and endureth for euer: A man  
(I say) would thinke that he  
should not die: and yet behold  
the whole generation of Gods  
Children, they all die in their  
appointed time, and vndergoe  
death, <sup>z</sup> not as a punishment, but  
as a tribute (as the heathen man  
speakes) which euery man must  
pay for his life. Though the foole  
die, yet may not the wile man  
liue euer? <sup>z</sup> How dieth the wise  
man? as doth the foole: (saith  
the Preacher): but though the  
subiect die, yet cannot the Soue-  
raigne put away death with his  
Scepter. <sup>a</sup> I haue said ye are Gods,  
and ye all are children of the most  
high: but ye shall die as a man, and  
ye Princes shall fall like others. But  
though Prince and people die,  
yet are not the Prophets ex-  
cused?

<sup>a</sup> Iohn 1.13.

<sup>z</sup> 1. Pct. 1.23.

<sup>z</sup> Non supplicium  
sed tributum vi-  
uendi. Seneca.

<sup>a</sup> Eccles. 2.16.

<sup>a</sup> Psal. 82.6.

<sup>b</sup> Zach. 1. 5.

<sup>c</sup> Etiam muta  
Clamant cadauera  
Basil.

*Reason 1.*

<sup>d</sup> Heb. 9. 27.

<sup>e</sup> Gen. 3. 19.

<sup>f</sup> Psal. 115. 3.

used? <sup>b</sup> Your fathers, where are they, and doe the Prophets live for ever? Examples of other times, experience of our owne teacheth vs, that all of all sorts die, and are gathered to their fathers. Yea <sup>c</sup> the dumbe and dead bodies cry this aloud to vs. As Basil of Seleucia saith of Noah: hee preached without preaching, euery stroke of the Arke was a reall sermon of repentance, for euery corps wee follow and accompany to the graue preacheth really this truth to vs.

And this truth hath certaine ground. First, because the Lord of life and death hath so decreed it. <sup>d</sup> It is appointed unto men that they shall once die: The decree was made Gen. 3. 19. <sup>e</sup> Thou art dust, and to dust thou shalt returne. If it be his decree, it must needes haue a certaine effect: the decree is certaine, the euent is ineuitable. <sup>f</sup> Our God is in heauen, and he doth whatsoever hee will

will. <sup>b</sup> Gods will is his deede (as Cyprian saith, if he haue once willd it, it is as good as wrought if he haue decreed it, it is as certaine as if it were done.

<sup>b</sup> Voluisse fecisse  
est. Cyp. de Du-  
plici marty.

Secondly, because all of all sorts and conditions are made of one mould and one matter, <sup>a</sup> made of clay and earth, whose foundatio is in the dust, which shall be destroyed before the moth.

Reason 2.

<sup>b</sup> Job 4. 19.

Hence the Apostle calleth mens bodies <sup>i</sup> The earthly house of this Tabernacle. It is true that as there are difference of stars, though al made of th same matter: and difference of mettalls, some are gold, some siluer, some lead, some tinne, but all made of one earth: so are there difference of bodies, some more excellent then other, and made of a purer earth, but yet all subiect to corruption, as the matter whereof they are made is. It being the body then that di-

<sup>i</sup> 2. Corinth. 5. 7.

D must



## Reason 3.

<sup>1</sup> I Iohn 1. 8, 9, 10.

<sup>1</sup> Qui se inculp-  
zum dixerit, aut  
superbus est, aut  
stultus. Cypr. de  
oper. & Elecm.

<sup>2</sup> Rom. 5. 12.

<sup>2</sup> Si Adam non  
precesset, mortem  
non gustaret. Aug.  
enchirid. cap. 104.

<sup>3</sup> Genes. 3. 17.

must die as well as another.

Thirdly, because all haue sin-  
ned, and all haue sinne. <sup>1</sup> If we  
say we haue no sinne, we deceiue  
our selues, and make God a liar.

The holy and beloued Apo-  
stle ranketh himselve with o-  
thers, and confessed, that he  
had still sin in him: He <sup>1</sup> that  
saith he is without fault, is either  
proud or a foole, saith Cyprian.

Then must all be subiect to  
death; for saith the Apostle <sup>2</sup> As  
by one man sinne entred into the  
world, and death by sinne, and so  
death went ouer all, for as much  
as all men haue sinned. Sinne the  
only cause, saith one, which en-  
larged deaths dominion, and  
made all the world to become  
his tributaries, for had it not  
been for sinne, death had neuer  
entred into the world. <sup>3</sup> If

Adam had not sinned, he had not  
tasted death (as Austin speakes)

And the Lord said <sup>3</sup> In the day  
that thou eatest thereof, thou shalt  
die



die the death: not actually, but potentially become mortall. Now that which is true in the root holdeth in the branches.

Fourthly, because sinne which brought in death, might be destroyed againe by death: this vipers damme by such a daughter, this beast by such a brood, had it not been for sinne, death had neuer entred into the world: and were it not for death sinne would neuer goe out of the world: As *Basill* saith, *p* God made not death, but we our selues by our wicked minds, of our owne accorde, wee haue drawne it on our selues, which God did not at all forbid, lest it should keepe in vs an immortall disease. And as *Epi- phanius* bringeth in *Methodius* disputing with *Proclus* the Originist: *p* God as the true *Physitian* hath appointed death to be a physiceall purgation for the vtter rooting out and putting away of sinne, that we may be made faultlesse and in-

D 2

nocent:

*Reason 4.*

*p* Deus mortem non fecit, sed nosmet ipsi ex mente praua, nobis ipsis etiam sponte attraximus, quam Deus minime prohibuit, ne immortalem in nobis morbum conseruaret. *Basil.* serm. 9. quod Deus non est author malorum.

*q* Instar medicinalis purgationis mortem Deus benigne uenit, quo sic omnino inculpabiles, & innoxij inueniantur, &c. *Epi. h. her.* 64 &c. *Methodio.*

*nocent: and that as a goodly golden image, saith he, sightly and seemly in all parts, if it be broken and defaced by any meanes, must be new cast and framed againe, for the taking away of the blemishes and disgraces of it, euen so man the Image of God being maimed and disgraced by sinne, for the putting away of those disgraces, and the repairing of his ruines and decaies, must by death be dissolued into the earth, thence to be raised vp againe perfect, and without default.*

*Vse 1.*

But what vse may we make of all this? First it is a care that euery one ought to haue to know they must die, and they cannot auoid it: the decree is gone out against them from the highest court of Parliament, and that from the most highest: what contempt were it not to take notice of it? euery one ought to labour to number his daies, and truely to know his mortality, the greatest as well as the meanest:

meanest, the wisest as the simplest, for if any one then all and if any more then other, the greatest, for they are not the least, but rather the most subject to this, as they challenge themselves to be of the finest of the common mould, so they must know that they are not by that exempted from the common law of nature, and force of Gods decree, but as the finer the mettall, or the purer the matter of any glasse, or earthen vessell, the more subject it is to breaking, so they to mortality: And therefore both they, and all must labor for this spirituall Arithmeticke. *To number their daies, which is a religious meditation and sound consideration of their frailty and mortality.* A thing worthy every mans best disposed thoughts and intentions: for seenig every man must die, and hath a course to finish, which being finished, he must a-

way, it is speciall wilddome to learne to know the length of his daies, as it were the length of his lease; for as hee hath vsed himselfe in his farme, hee shall enter at the expiration of his time vpon a better or a worse. *David* for his learning a Prophet, for his acception a man after Gods owne heart, for his authority a King, was then very studious in this knowledge, when after watching & fasting hee besought God to be instructed in it. *Lord let me know mine end, and the measure of my daies what it is, let mee know how long I haue to liue.* So *Moses* wise in all the wilddome of *Egypt* and *Israel*, accounted faithfull in the house of God, prayed yet for this point of wilddome to be informed in it, as well himselfe as others. *Teach vs so to number our daies, that we may apply our hearts to wisdome, like carefull Schoollers who breake their sleepe,*

<sup>r</sup> Psal. 39. 4.

<sup>i</sup> Psalm. 90. 12.

leepe, and forsake their meate, and are often in meditations when they beate vppon some serious subiect.

What thinke you it will profit a man, if by his skil in Arithmeticke hee be able to deale with euery number, and to diuide the least fractions, and neuer to thinke of the numbering of his daies with the men of God, which are so few, & cuill?

What will it profit him if by Geometry hee be able to take the longitude of the most spacious prospects, and not be able to measure that which the Prophet hath measured with his span? What will it auaille him if with the Astronomer he be able to obserue and know the motion of the heaucns, and yet haue his heart so buried in the earth, that he cannot thinke of that which passeth away as swiftly as them? What profit if he be able with the Philosopher

to search out the causes of many effects, and to know the causes of many changes, as of the ebbing and flowing of the Seas, the increasing, & waning of the moone, and the like, and be not able to know his owne changes, & the causes of them?

Doubtles all this will profit him nothing, all his knowledge will be to little purpose in the end. Many men beate their heads about frivolous matters, some being more busie to know where Hell is (saith *Chrysostome*) then how to auoide the paines of it, others pleasing themselves in pelting and needlesse questions to seeme singular amongst men, neglecting this, & the like necessary things: but when they come to their departing, they shall finde they haue spunne a faire thread, and wearied themselves in vaine: euery one then, as *Daniel* searched and found out by the bookes



bookes of *Jeremiah* not onely the returne, but the time of the returne of *Israel* to their owne land, from their captiuitie; so by studie of the Scriptures ought they to search, & so may they come to know the time of the returne from their exile on the earth, to their country in heauen; and though they cannot find the particular day or yeare, yet they shall find it to be most certaine, and that which in short time shall be finished. And thus shall death when it cometh be lesse hurtfull, as a tempest before expected. Death is compared to the Basilike which if she see before she be seene, there is some danger; but if a man first descrie the *Basiliske*, the serpent dieth, & then there is no feare: So if death be not seene and prouided for before hand, there is great danger; but if it be seene and prouided for, the danger is past before their death come.

Secondly

*Vse 2.*

eV 2.

1. Tim. 6. 7.  
 Ad hunc exitum  
 preparamur, mul-  
 tis enim nobis opus  
 est viaticis: quo-  
 niam et multus est  
 estus, multa sic ci-  
 tas, multa solitudo.  
 Non iam licet in-  
 diuersorio requi-  
 escere, non est quod  
 ematur ab eo qui  
 non hic omnia  
 sumpserit, audi-  
 scite quia dicat  
 virgines: Mat. 25.  
 ite potius ad ven-  
 dentes, sed profes-  
 sse, non inueni-  
 unt. Chryl. hom.  
 52. ad pop. Aut.

Secondly, must euery one die?  
 & wil no priuiledg protect thē?  
 nay, it is certaine that they can  
 carry none of their priuiledges  
 with them out of the world, as  
 they brought them not into the  
 world, 1. Tim. 6. 7. *We brough  
 nothing into the world, & it is cer-  
 taine we can carry nothing out.* It is  
 wisdom then in euery one, to la-  
 bor to be fitted for this passage  
 Let vs be prepared to this iourney  
 (as Chrysostome saith) for we haue  
 need of much prouision, because  
 there is much heate, much drought,  
 much solitude; no Inne, no resting  
 place, no place of abode: there is  
 nought to be bought of him, who hath  
 not taken all things here. Heare  
 what the Virgins say. Mat. 25. *Goe  
 rather to them that sel: but going,  
 they found not.* What ought we  
 then to doe? wee must not so  
 labour for the things of this life,  
 from which we must be taken,  
 and which wee must leaue be-  
 hind vs; but for those which  
 con-

concerne a better life, and wee  
may carry with vs. not for those  
things which shall haue either  
a *finem tuum*, or *finem suum*; (as  
*Bernard* speakes,) an end of  
thee, if thou haue not an end  
of them; either shall they be  
taken frō vs, as they were from  
*Iob*; or else we from them, as the  
rich man was from his substance  
& wealth: but for those things  
which wee may carry with vs,  
and may either bring vs to, or  
adorne vs where wee must be  
perpetually, and for euer. It  
were a very foolish part, and a  
sencelesse practise for strangers  
when they are in exile, or far  
from their owne country, in  
a forraigne soile and dwelling,  
whence they are sure to be cal-  
led either by their owne Prince,  
or cast out by the Prince of the  
country, to lay out all they are  
worth vppon some farme or  
Lordship there, neuer proui-  
ding for that which they may  
carry

° *Finem tuum, aut  
finem suum, Bern.*

\* 2. Corinth 5.6.

carry with them to their country  
 adorne them when they come  
 there, specially if the so imploy-  
 ing of themselves & their estate,  
 be a meanes to keepe them  
 from the enioying of the hap-  
 pinesse of their country; yea a  
 cause that they shalbe cast into  
 prison & plunged into misery:  
 So it is but a madnes for vs to  
 imploy all our care, and spende  
 all our time and endeouor for  
 this life, and things for it and  
 the body, vpon earthly and  
 transitory things, things wee  
 found here, & must leaue here.  
 \* And being here from home,  
 strangers in the body, absent  
 from the Lord, and our owne  
 land (as the Apostle speaketh)  
 whence we know wee shall be  
 called, either by a naturall or a  
 violent death, ordinary or ex-  
 traordinary, taken away by  
 God, or thrust out by the cruel-  
 ty of men, neuer prouiding for  
 that which must adorne vs  
 there,

there, or further our passage,  
yea procure our entrance :spe-  
cially when such things, and the  
care for them, which was ioy-  
ned with the neglect of so great  
things, even of so great saluati-  
on, shall procure misery and  
punishment, where the other  
would procure mercy and hap-  
pinesse: \* *here these things are  
left behind vs, those go with vs; of  
these we shall giue an account, of  
them we shall reape a reward ( as  
Chrysostome saith )*: wee must  
therefore imitate strangers, who  
provide for their departure, and  
store themselues with such  
things that are both portable  
and profitable, as may stead  
them in their passage and pos-  
session of their country: so  
must we provide for spirituall  
things, store our selues with  
them, which we onely must car-  
ry with vs, and cannot be taken  
from vs, & shall be cōmodious  
to vs when wee come to our  
country.

\* *Hic ista relin-  
quantur, illa verò  
nobiscum migrent;  
et istorum quidem  
rationem dabi-  
mur, horum autem  
præmia repetimus.  
Chrys. hom. 63. ad  
pop. At.*

*v* Virtute inutus  
talem habet ve-  
stem quam non  
tantum tinea, ve-  
rum & mors ipsa  
ludere nequit, &  
merito, non enim  
hæc animæ virtu-  
tes ex terra ori-  
ginem trahunt sed  
spiritus sunt fru-  
ctus. Chrys. hom.  
47. ad pop. Al.

*z* Vos occidere  
quidem potestis, at  
nocere non potestis.  
Iust. Mart. Apol. 2.

Doctrine 3.

countty. Chrysostome saith; *†* He  
which is indued with vertue hath  
such a garment, which as moaths  
cannot. so neither can death it selfe  
hurt, and not without cause; for  
these vertues of the mind, take not  
their beginning from the earth,  
but are fruites of the spirit. They  
will then be eternall riches, and  
wee shall be eternall by them;  
and though death dissolue bo-  
dy and soule, and destroy our  
present being in this life, yet as  
Iustin Martyr spake for him selfe  
& others, to their persecutors;  
*z* You may kill vs, but yee cannot  
hurt vs. So death may kill vs,  
but it cannot hurt vs, while it  
comes thus expected and pro-  
vided for, it may be to our great  
commoditie and advantage.

*And now I will come to the third  
point.*

**A** Nimmatūre and vntimely  
death, for a mā to be taken  
away



away before he be come to the full period of his life, that in the course of nature, and the eie of reason he might attaine to, is a thing that may betide good men, and not be a curse to them. Here the good man perisheth, is vntimely taken away. And this is the same that is in *Esay*,<sup>a</sup> *The righteous perisheth, the mercifull man is taken away, namely vntimely*: for if they died in a full age, it were not blame worthy for a man not to consider it in his<sup>b</sup> heart. So of *Ieroboams* sonne only of *Ieroboam* house shall come to the graue, because in him is found some goodnesse, towards the Lord God of *Israell* in the house of *Ieroboam*, The Preacher teacheth vs this, Though a sinner doe euill an hundred times, and God prolong his daies, yet I know it shall be well with him that feares the lord, and doe reuerence before him; that is, though God do not prolong their daies  
Now this truth is confirmed  
vnto

<sup>a</sup> *Esay* 57. 1.

<sup>b</sup> *1. Kings* 14. 13.

<sup>c</sup> *Eccles* 8. 12.

*Reason 1.**<sup>d</sup> 1 Iohn 3. 12.**<sup>e</sup> Genes. 27. 2.**<sup>f</sup> Wised. 2. 12.*

vnto vs by two arguments, the one drawne from the malice of the wicked against the godly, the other from the mercy of God to the godly. For the first, the wicked through their malice seeke by all meanes to cut off the godly, because their wickednesse and sinfull life is reprooued by their godly conuersation, neither can they follow their sinnes so freely as they would, nor so quietly without detection or checke. The Apostle saith *Caine* slew and cut off *Abel*, and wherefore slew hee him? because *his owne works were euill, and his brothers good*. As the Patriarches sold *Ioseph*, and sent him out of the house of his father, because he was a meanes they were checked for their euil sayings. This is that we haue in the booke of Wisedome, *Therefore let vs defraud the righteous, for he is not for our profit, and he is contrary to our doings. He checketh vs*  
for

for offending against the law, and  
blameth vs as transgressors of dis-  
cipline, verſ. 14. He is made to re-  
prooue our thoughts, it greeneth vs  
also to looke vpon him, for his life is  
not like other wiens, his waies are of  
another fashon, verſ. 20. Let vs con-  
demne him vnto a shamefull death,  
for he shall be preserved as himselfe  
saith. But all this is not against  
them, but as Ioseph said of his  
brothers enuie, <sup>5</sup> When You  
thought euill against me, God tur-  
ned it to good. So when they think  
and doe euill against them, God  
disposeth it to good through  
his mercy, and that partly to  
their bodies, partly to their  
soules for their bodies:

Because in the goodnesse he  
affecteth them withall, he ta-  
keth them from the euill and  
the plagues to come. As Let out  
of Sodome, <sup>h</sup> The Lord being mer-  
cifull vnto him, the men brought  
him forth and set him without the  
Cittie. So them out of the world,

E

and

<sup>5</sup> Genes. 50. 20.

Reason 2.

<sup>h</sup> Genes. 19. 16.

<sup>i</sup> 2. Kings 22. 20.

<sup>k</sup> Hoc ipsum quod  
mortales sunt ho-  
mines corpore, ad  
misericordiam  
dei patris pertinere  
arbitratus est, ne  
semper huius vite  
miseria teneantur.  
Aug. de Ciuit. l. 9.  
cap. 10.

Reason 3.

and as *Huldab* the Prophetesse  
sent *Iosiah* word by his messen-  
gers and from the Lord, <sup>i</sup>Behold;  
I will gather thee to thy fathers, and  
thou shalt be put in the graue, in  
peace, and thine eies shall not see all  
the euil which I will bring vpon this  
place. *Plotinus* the Philosopher  
as *Austin* hath it, <sup>k</sup>De ciuitate dei,  
saw this in part; This very thing  
that men are bodily mortall, hee  
thought it an appurtenance to the  
mercy of God the Father, lest they  
should alwaies be tied to the misery  
of this life. It is no lesse mercy  
to be taken sooner away that  
they may see and suffer lesse mi-  
sery which the length of their  
daies would effect.

Now his mercy appeares to-  
wards their soules, because they  
are by this meanes freed, either  
from hauing their soules grie-  
ued with the sinnes of other, or  
from grieuing God with their  
owne sinnes, which are no small  
benefits. For being led by the  
same

same spirit that <sup>1</sup> Lot was, they cannot choose but be vexed as he was with the vncleane conuersation of the wicked. For it cannot be but as in the Proverbs *A wicked man is an abomination to the iust, as he that is vpright in his waies is abomination to the wicked.* Againe they being indued with a true filiall feare; they grieue to offend so gracious a father, which they cannot but doe whiles they are here, but after this life shall be freed from it. *Austine* reporteth that *Cyprian* vsed to comfort his friends in dying with this; <sup>m</sup> *Death is not not only not vnprofitable to the faithfull, but is also found to be profitable, because it taketh a man out of the danger of sinning, & puts him in securitie of not sinning.* The sooner they are freed from these, the greater blessing and benefit.

*Ob.* We find in the fift commandement long life promised

E 2

as

1 2. Pet. 2. 7.

Proverbs 29. 27.

<sup>m</sup> Non solum fidelibus non inutilis est mors verum etiam utilis reperitur quoniam peccandi periculum hominem subtrahit, & in non peccandi securitatem constituit. *Aug. de pred. sanct. lib. 1. cap. 14.*

Obiection:

as a blessing to an obedient and good sonne, fearing God, and honoring his parents, to haue these daies shortned, is it not, seemeth it not to be a curse?

*Solution.*

*Sol.* Whatsoever it seemeth, yet it is not. It is answered by some, that the blessing there promised, was a blessing peculiar and speciall for the Iewes, for the Land of *Canaan* being the land of promise, and a speciall pledge of Gods fauour to liue long, in it was a speciall testimony of Gods loue. For to be in it, though dead, was specially respected of the Fathers, as we see by *Iacob* and *Ioseph*. But these restraîne this promise and Gods bounty too much. Neither is there any reason that it being annexed to a morall precept and written in the Law, should not be generall and perpetuall, yea the Apostle writing vnto the Ephesians, doth so make it, where he seemeth, also



to expound it. That it may be well  
with thee, and that thou maist liue  
long on e arth. VWherein he shew-  
eth, that it is not absolutely a  
blessing, but so long as a man was  
well on earth; noting it else no  
blessing to liue, but rather a fa-  
uour to bee taken away from  
the euill to come. Say the father  
promise his sonne a large lease in  
some rich place, but very vn-  
healthfull, for his obedience and  
seruice; and after take him  
thence, and in a richer soile; and  
only healthfull aire, giue him a  
fee simple of such a thing as for  
fruitfulnesse and pleasantnesse  
far surpassing the other, hath he  
not delt faithfully and fatherly  
with him? Chrysostome vseth this  
similitude, I confesse to a diffe-  
rent purpose, but yet it fitteth  
our point. If thou shouldst come to  
a merchant, and of two stones laid be-  
fore thee, the one false, the other  
right pretious, and very dearly pur-  
chaseable, and laying downe the

° Ephes. 4. 3.

° Si ad aliquem  
perfectius mercato-  
rem duobus propo-  
sitis lapidibus hoc  
quidem falso, hoc  
autem pretioso, &  
diuitiarum multius  
trahine, illius par-  
ui pretii deponens  
magnum accepis-  
ses, nunquid illum  
inuasisses? nequa-  
quam sed potius fu-  
isses admiratus.  
Ibidem & nunc  
propositae sunt duae  
vitae, temporalis  
& aeterna, ipsas au-  
tem venundat  
Deus. Sed hanc  
nobis non illam  
vendit, quid in-  
cipientium instar  
puerorum trislamur  
quod pretiosum  
accepimus.  
Chrys. hom. 38. ad  
pop. ant.

price of the lesser, shouldest get the greater, wouldst thou accuse him? No verily, but wouldst rather admire him? In like manner now there are two liues proposed to vs, viz. a temporall, and an eternall: both these God sets to sale, but hee sells vs the eternall, not the temporall. why like silly children are we sad, because wee haue receiued the best? By these we may well perceiue that this is neither crossing to Gods promise, nor a curse to the godlies persō. I now come to the vse of this point.

Use 1.

Here is comfort ouer those that are departed, when any man shall see his friend taken away by an vntimely death, nothing hath befallen him but that which hath done, may doe, and doth often betide good men, respected and beloved of God. In respect of the common iudgement of men, when the sergeant death arresteth a man (before he hath as it seemeth runne the hower.

hower glasse of his life, which nature might afford ) they deeme it like the Prophet *Ahijah* that met with *Ieroboams* wife, and told her, that hee was sent with heauy tidings, and namely with that specially, viz. *Thy child shall die.* So these iudge it heauy tydings, to heare that their friends are like apples, pulled before they be ripe, but in this sorrow here is sweetnes, the best are subiect to it, and it is no extraordinary thing to them. Againe though as grapes, they be gathered before they be ripe, and as lambez slaine before they be growne; yet they haue this benefit before those that grow longer, and liue more yeeres, they are freed from the violence of the winepresse, that others fall into, and escape many stormes that others liue to tast of. To say nothing of the good they haue gained, of the glory they haue obtianed, though they haue

P 1. King. 14. 6. 12.

*¶ Si aliqua amissisti vite gaudia, negotio est, aliquid amittere ut maiora lucreris. Tertul lib ad Martir.*

haue lost much, they haue gained more. As *Tertullian* comforted the martyrs, *¶ If thou hast lost any of the ioies of this life, it is trading to loose some lesser matter, that thou maist gaine greater.* They haue made a most gainfull trafique, and happy change, they haue lost shadowes, and gained substāces, they haue parted with lead and found gold, they haue lost earthly things, and possesse heavenly, and are made very rich in a short time, yea obtained that in a very short time, which many labour for twice or thrice as long before they can obtaine it. None would grieue to see his friend come sooner then ordinary, more speedily then vsually others doe to riches and honors, to see his friend or child outstrip others, euen many thousands, and obtaine wealth and dignity in their youth, which others obtaine not till they be well stricken in age, and hoare headed; nay  
in

in stead of grieuing, they ioy much in it: Much more is here cause, when they haue obtained so speedily such a measure of spirituall riches, and such height of heavenly glory in so short a time.

Here is instruction for euery good man, that when death shal come for him, as it may seeme vntimely, before the thred of his life be halfe spun out, hee must be informed to entertaine it kindly, as *Lot* did the Angels, who came to fetch him out of *Sodom*: for though he be pulled from his seate, which was to him as the plaine of *Sodom* seemed to *Lot*, as a pleasant Paradise, yet shall he finde with *Lot*, he is taken away from the iudgements to come: howsoeuer he be taken away, either by the malice of the wicked or by the mercy of God, and that he is seperated from the sinnes of the world, which grieved his soule

Vse 2.



Quid aliud in  
 mundo quā pugna  
 aduersus diabolum  
 quotidie geritur,  
 quam aduersus ia-  
 cula & tela cor-  
 ruptionibus assi-  
 diis dimicatur.  
 Cum auaritia no-  
 bis, cum impudi-  
 citia, cum ira, cum  
 ambitione congre-  
 sso est. Cum carna-  
 libus vitij, cum  
 illecebris seculari-  
 bus effusa & mo-  
 lesta luctatio est,  
 obsessa mens ho-  
 minis est & vindi-  
 que diaboli infe-  
 statione vallata,  
 vix occurrat fangu-  
 is, vix resistit. Si  
 auaritia prostrata  
 est, exurgit libido.  
 Si libido compressa  
 est, succedit ambi-

tion, yea frō sinning himselfe,  
 & his owne sins, which grieved  
 the Lord, euen his so gracious &  
 kinde father. For while he is in  
 this world, he cannot but sinne  
 hauing so much means to draw  
 him to it; as Cyprian in his booke  
 of mortality, *What do we else in  
 the world but fight a combat with  
 Satan, then with daily conflicts in-  
 counter his darts & weapons, wee  
 must grapple with conetousnes,  
 wantonnes, with anger & ambiti-  
 on; we haue a daily and tedious  
 combate with the corruptions of  
 the flesh, and inticements of the  
 world. The mind of man is besieged  
 and beset on all sides with annoy-  
 ces from Sathan, so that it is not  
 able to resist or withstand euery one.  
 If conetousnes be ouercome of vs,  
 some euill affection will assaile vs;  
 if that euill affection be strangled,  
 vaine glory will afflict vs, if vaine  
 glory be despised, wrath will in-  
 cence vs; if wrath be pacified, then  
 pride will pusse vs up, drunkennes  
 will*



will prouoke vs, enuy will breake  
concord, heate will interrupt  
friendship. Thou shalt be forced to  
curse, which the law of God for-  
bidaeth. Thou shalt be constrained  
to sweare, which is not lawfull. The  
soule suffereth so many persecuti-  
ons daily, the heart is pressed with  
so many dangers, and doth it de-  
light still to abide amongst the  
swords of Sathan, and not rather  
desire by the meanes of a speedy  
death to hasten to Christ.  
When he shal then be pulled  
frō this euil & brought to this  
good, to enioy sooner the pre-  
sence of God, & the lamb, yea  
as a bride to his beloued Bride-  
groome, that that which the  
bride desired *that he would come,*  
that she might haue his presence  
he inioies before his general cō-  
ming, preuenting as it were his  
cōming by his going to him by,  
the means of this imature deeth.

Now how should that but be  
a welcome guest, how but a  
choice

tio: Si ambitio  
contemta est, ira  
exasperat, inflat  
superbia, et inolen-  
tia inuitat, inuidia  
concordiam rum-  
pit, amicitiam ze-  
lus abscindit. Co-  
geris maledicere,  
quod diuina lex  
prohibet. Compet-  
eris iurare, quod  
non licet. Tot per-  
secutiones animus  
quotidie patitur,  
tot periculis pectus  
urgetur, & dele-  
stat inter diaboli  
gladios diu stare?  
cum magis contem-  
piscendum sit &  
optandum ad Chri-  
stum subueniente  
velociter morie  
properare. Cypri-  
li. de mortal.  
Reu. 22. 17.

choice blessing, which as a gentle guide leadeth him to his Christ, carrieth his soule to hir beloued husband. This was the resolutiō of *Ambrose*, who neither loathed life, nor feared to die, because, saith he, we haue a good Lord to goe to. This was the faith of *Simeon* who hauing Christ, praied to depart in peace. This was Saint *Pauls* gaine, when he said, *to die is to me aduantage*: because this passage was a dissolution, & this dissolution was to be from the body, & this his being frō the body was to be with Christ, though it came vntime-ly. Thus may and ought euery good man to resolue with *Ambrose*, to pray with *Simeon*, to triumph with *Paul*, when hee shalbe carried swiftly from the Coast of his banishment towards his owne country, not with the wind onely against the tide, not with the tide against the winde, but both with winde & tide

ride to the hauen of happines,  
to the Heauen of blessednes,  
where hee shall enioy the pre-  
sence of God, and the Lamb, in  
*whose presence is fulnes of ioy and  
at whose right hand there are plea-  
sures for euermore.*

Psalme. 16, 11.

Thus much out of my Text  
fitting the present occasion.

**A**Nd now (Honorable and  
beloued) I know you expect  
some discourse of me, and from  
me, of the life and death of this  
truly honorable Lord. I professe  
first to you, that I haue often  
griued at the licentiousnes of  
many of my brethren in this  
kind, whereby they haue beene  
very offensive, and made them-  
selues euill thought of, and  
those they comended neuer the  
better, but haue giuen the occa-  
sion that the hearers who knew  
the deceased better then them-  
selues, haue raked into their  
liues, and ripped vp their for-  
mer

mer carriage, to their great disgrace, & laid open that which happily would haue beene kept secret, if this occasion had not drawne it out.

But yet herein, me thinks I saw the ouer-ruling hand of the most wise God, ordering mens sinnes and infirmities to make good his owne word; *The name of the wicked shall rot.* So that as *Austin* speaketh; *In this that they did against the will of God, is his will fulfilled by them.* But yet I haue euer iudged it most fitting to speake somewhat liberally, so it might be done warantably, of publike persons, and eminent men, deserving well, *Spe vel re*, of the Church and common wealth, that they may be brought to see their losse, and they made sensible of the hand of God, in depriving them of such notable meanes of their good, and worthy instruments of

*Prou. 10. 7.*

*Hoc ipso quod  
contra voluntatem  
Dei fecerunt,  
de ipsis facta est  
voluntas eius.  
Aug Enchyr. ad  
Laurent. cap. 166.*

of their peace and prosperity,  
as of his kingdome and  
glory.

Thus iudgeing, I will so  
practise in the present, by your  
patience, to speake a few things  
of this deceased honourable  
person; the most hopefull Gen-  
tleman, of a subiect, for the  
common good of the Church  
and common wealth ( if my  
loue deceiue me not ) that ma-  
ny ages haue afforded vs, of  
what ranck & condition soeuer  
they were: I say a few words of  
his life and death, by your pati-  
ence; that when wee see his  
worth, we may conceiue of our  
owne losse, and be assured of  
his gaine; and so in sorrowing  
for our selues, yet we may re-  
ioice ouer him. In speaking of  
whom, I feare, as *Chrysostome*  
did when hee fell occasionally  
into the commendations of  
Saint Paul; *Lest my speech should*  
*rather blemish and diminish the*  
*praise*

" Ne tanti viri  
laudes oratione  
mea eleuari magis  
quam exornare.  
*Chrys. de sacerdot.*  
*lib. Beyn. serm.*  
*supra Cant. 34.*

*praise of so great a personage, then  
any waies adorne it: I will doe  
what I can, and if I satisfie not  
mens expectations, as Bernard  
in another case, Culpetur sane  
ingenium, non voluntas: Blame my  
wit, and not my will.*

But why hold I you thus in  
suspence? I will passe by the  
birth of this honorable person,  
and his progenitours, though it  
be worth the esteeme to be  
borne of those that are truely  
worthy and antiently noble, &  
to descend from their loines.  
Yet it is more properlie an-  
others, then his commendati-  
ons, and is common to those  
who haue nothing commenda-  
ble in them, nor haue any pro-  
fit by it, no more then a chan-  
nel or riuer that floweth from a  
pure and wholesome spring if  
it be corrupt & defiled, where-  
of the world hath too many,  
who are not so much honoured  
by their noble auncesters, as  
they



they dishonour them and their  
stocke. *Dignitas in indigno or-  
namentum in Luto*, saith *Saluian*;  
\* Honor in an vn honorable ma-  
is like an ornament in the dirt,  
a iewell in the dunghill more  
defiled then it can adorne. Alas  
for grieke, that in this age of the  
world it may be spoken to ma-  
ny, which *Nazianzen* reports  
was sometime spoken to a No-  
ble man dispoiling another that  
was come of meane parentage,  
and boasting of his owne nobi-  
litie: *Mihi inquit probro genus  
meum est tu autem generis tui.* My  
parentage is a reproach to me, but  
thou art a reproach to thy paren-  
tage. This honorable Lord as a  
thankfull man for honour re-  
ceiued, returned honour to his  
auncestors, and that with ad-  
uantage, being no lesse hono-  
rable to them, then they were  
to him. I know they will ac-  
knowledge and subscribe to  
this with much ioy & comfort.

\* *Saluian*. ad ec-  
cles. cathol. lib. 2.

\* *Nazian.* in no-  
bitem male morat.

I will omit to speake of his education and bringing vp, which is the honour of his parents, hauing beene so religious and truly Christian as it was. *Non est parui apud deum meriti bene filios educare.* So Hierome.

\* Hieron. epist. 9.  
ad Sal.

\* Magis intellectu  
bilia & in ma-  
ioris formidine.  
Chrys de sacerdot.  
lib. 1.

\* It is a thing of not smale account with God, for men to bring vp their children well, and in the feare of God, especially men Children, which as Chrysostome saith, is a greater burden, and more full of feares and cares.

I will not stand vpon his naturall parts of wit, memory, Iweetnes of nature, habilitie of body, all which were in him excellent, but they are common to many others, yet in this different, namely in the well vsing and applying of them. A good wit (saith one) *unsanctified, is a prey for the Diuell*; so I may say of the rest: But when it is true of them which Bernard saith,

saith, <sup>b</sup> Grace doth order aright  
that which Creation hath given.

Then are they honorable and  
commédable indeed. Such were  
they in this honorable person  
truly sanctified, and religiously  
applied to all good, as shall ap-  
peare by that which follow-  
eth.

For his learning, I must leave  
it to others to speake, that had  
occasion to confer with him and  
cōuerse with him in that course,  
I meane for humane knowledge  
of tongues and arts, and the  
like, I know many both stran-  
gers and Englishmen speake ad-  
mirably of him. As some out  
of certaine kuowledge testifie of  
him, that he had attained foure  
languages very sufficiently, The  
Greeke, Latin, Italian, and French,  
being able to reade Greeke au-  
thors, and to make vse of them  
in their owne lauguage. Speak-  
ing Latine well and writiug a  
pure and graue stile, so also

<sup>b</sup> Gratia ordinat  
quam donauit cre-  
atio. Bern. tract.  
de gra. & lib. 6.

he was able to confer with any stranger readily and laudably in the Italian & French, as men of best iudgemēt haue thought, able also to vnderstand the Authours he read in the Spanish tongue. So for his knowledge in the Arts, specially in Philologic, and the Mathematicks, some who are Masters of these Arts, and others of note witnes with them; that his skill as well in the practike part as contemplatiue, was of that degre towards perfection, as that he was not only to haue been accounted excellent, in respect he was a gentleman of noble ranke & place; but that he might iustly be paraleld with most of the best that were renowned in the only professing of the same: For his knowledge in the Theorique of the art Military & Nauigation, he had made so good a progresse therein, as some who vnderstand those arts well doe

do witnesse, he wanted nothing but the practise to a great perfection in them both. For his vnderstanding in heavenly knowledge, and the mysteries of saluation, as his desire was very feruent to it, so was his successe very prosperous & happy in it. For he had attained that measure, that I neuer knew in any of what ranke soeuer of his yeeres, (that did not intend to make it their profession) I haue conferred with him many and many times, I neuer knew the question come in our way, which he was not able suddenly and vnderstandingly to speake vnto.

But to come to the best, and that which is most comfortable, as touching him, and may more make vs to bewaile our losse; This desire of knowledge was not as *Bernard* notes of some, who desired to know, *For that end only that they might know;*

F 3

which

*• No sine tantum  
ut sciant, Bern.  
serm. supra Cant.  
36.*



which is, *Turpis curiositas* (saith the Father a filthy curiosity. Nor, as others who desired it, *ut sciatur ipsi*; that they might be known, which is, *turpis vanitas*, foule vanity: Nor as others, *ut scientiam suam vendant*; that they may make sale of their knowledge, which is *turpis questus*, filthy lucre: But it was as he speaketh; others desired knowledge, *ut edificent*, that they might profit others, which was *charitas*, charity, and as others, *ut edificentur*, that they might be edified, & *prudencia est*, and it is wisdom. Of all these only, the two last are found free from the abuse of knowledge, as who would therefore vnderstand, that they might do good.

<sup>d</sup> These two last are not the abuses of knowledge, because they desire to know well, that they may doe well: such I assure you was the desire of knowledge in this honorable person, which I manifest thus vnto you.

The

<sup>d</sup> *Horum omnium soli ultimi duo non inueniuntur in abusione scientie quippe qui ad hoc volunt intelligere ut beneficient.*



The grace of saluation, that is, this, sauing knowledge by the Gospell, teacheth not for the speculation, but the practise of it, it being like the voice that bad *Lazarus* arise, and made him able to rise out of his graue, and to walke and worke. I saye it teacheth three lessons, & enables them that truly apprehend it, to worke three maine things: *Sobriety, Iustice, Piety.* The grace of God that bringeth saluation vnto all men hath appeared, and teacheth vs that we should liue soberly, and, righteously, and godly in this present world. How well this noble worthy had both learned, and was enabled by the grace of saluation to practise these three, I will manifest to you in few words: of the first two more briefly; of the latter, more largely.

For his sobriety, he was a wonderfull, sober, and chaste man in his life, nay his lips not heard to

vttre

\*Titus 2.11, 12.

victor and victuals, was fearfully  
 vndecked speech, as many report  
 of him, with whom happily he  
 would have spoken more libe-  
 rally and opened himselfe more  
 freely then with me: which was  
 the more commendable in him,  
 because he was as *Hierome* spea-  
 keth, *in lubrica aetate*, in a slippery  
 age, in the flower of his youth;  
 but yet more, because he liued  
*in lubrico loco*, in a slippery place, the  
 Court, most of all, because hee  
 had bin a trauellet in those pla-  
 ces where are schools of vn-  
 cleannesse, whence few euer re-  
 turne such as they went out, but  
 of good and chaste, returne vn-  
 chaste, being vnchaste when they  
 went out, they are seven fold  
 more defiled then before. So  
 was it not with him, but like  
 fishes which retaine their fresh-  
 tast, though they liue in salt wa-  
 ters, so in an vnchaste age, in vn-  
 chaste places, he euer kept his  
 chastity, yea he grew in the love  
 of

. 11. 11. 22. 11. 1.

of chastity, and hatred of all vncleannes.

And no maruell, for he tooke the way to it; he auoided the occasions, he spent not his time in courting of yong Ladies, and amourolly beholding beautifull women; the bellows of lust, and baites of vncleannes, of whom Saint Augustine speaketh thus, *To see them, hurts the heart, to leare them, inflames the mind, to touch them stirres up the flesh, and last of all, all whatsoeuer is done with women (which are not their lawfull wiues) is a snare to that man that dealeth with them.* But this chaste spouse esteemed his books aboue their beauty, and in stead of daliance with them, his delight was in men of parts and learning, for arts and Arms. But besides this, as a speciall meanes of chastity, he was temperate in feeding, and rare in feasting, and frequent in fasting (of which, when I come to his religion.) he was

*¶ Videre illas obest cordi, audire illas inflammatur animam, tangere illas stimulat carnem; omne denique quod cum feminis agitur, laqueus est homini cum illis conuersanti. Aug. de cohab. cler. & mulier.*

was moreover a great auoider of idlenesse and sleepe, the two nurses of vncleannes; with his will he ordinarily neuer slept about six howres, and when he lay awake, he sought to exclude all euill thoughts with meditation vpon some heavenly things, as I shall tell you when I come to his piety.

For his iustice, he had no publike place to shew himselfe in, he was but comming vp on the stage & God called him away, and suffered him not to manifest what he had gotten by his carefull fitting himselfe for such a place: for his priuate carriage, I haue not heard, but that he dealt honorably and honestly with euery man that he had to doe with; that great and honorable care he had that his fathers debts, which were very great by his manifold both priuate and publike occasions, and some few of his own (which I am

He attended  
vpon the Lady  
Electresse 10-  
years or there-  
abouts.

I am enformed to be no great matter ) establishing power in his honorable mother and executresse, to sell all, or any part of the land, presently and speedily to pay and discharge all: and when the gentleman who drew the conueiance demanded of him, if he aproned of that he appointed to be done, and confirmed to this purpose; he answered, *Yes with all my heart, for my honor & my honesty are my nearest heires.* If any thinke that to impeach his iustice, that he left not the land to the heire male, to vphold the house, I must tel the that in iustice, the paying of iust debts ought to be preferred before vpholding of houses, and wil giue more cōfort at the last: yea there can be no true comfort without care of this: and the taile being cut off as I am enformed (by his father) in this honorable respect, to pay euey man his owne, his sisters were neerer



neerer to him then his cosien  
german, both by the law of God  
and nature, who being honora-  
ble Ladies, professors of religiō,  
as it lieth in their power and the  
world lookes for it from them:  
so if they leaue no children to  
inherit, no doubt, they will haue  
an honorable care to vphold the  
house, and the name; which I  
think wilbe much to their honor

And now honorable & belo-  
ued, I come to the third branch,  
& the third effect of this sauing  
knowledge, his godlinesse and  
religion, of whom I may say as  
*Saluian* saith of one, *That he  
was noble in that faith which al-  
waies in all addressings, is an orna-  
ment, because without this faith,  
there is nothing so specious that can  
garnish and beautifie.*

This, this is the Temple that  
sanctifies the gold, this is the  
Altar that sanctifies the offer-  
ring, by this the sobrietic and  
iustice (which in an heathen or  
civill

*¶ Erat fide nobilis  
qua omnibus sem-  
per ornatibus or-  
namento est, quia  
sine hac nihil tam  
ornatum est, quod  
ornare potest. Salu  
epist. 1.*



ciuill man, without this, are but  
glistering finnes as, *Austine* calls  
them) in him were glorious ver-  
tues. For this in generall, such  
was his pierie, that not I onely,  
but many others, better able to  
iudge then my selfe, will affirme  
with me, that we knew not any  
of what rank soeuer, in whō we  
discerned more, nay so feruent  
a desire of sauing knowledge, so  
constant a resolution to practise  
al knowne good duties, so great  
tendernes of conscience, and  
feare to offend God in the least  
thing which hee knew to be  
sin. How and whereby we dis-  
cerned this, I will discouer to  
you in particular, which when  
you haue heard, I doubt not  
but you wil iudge, that we con-  
ceited not things amisse, but  
as they were.

Wee discerned this, and it  
did discouer it selfe vnto vs  
two waies, by his private and  
publike exercises of pietie,  
which

*Splendida  
Peccata splendida  
virtutes.*

which were such, as I say not, were rarely found in a young mā, more rarely in a noble man, most rarely in a young noble man; but such they were, as are rarely found in such measure in any man of what age and condition soeuer he be. I will first speake of his priuate course, and tell you how he spent one day, and in like manner he spent all the daies of the yeare.

His priuate exercise & course of pietie was on this sort; hee vsually rose euery morning about 4. or 5. of the clocke, not willingly sleeping aboue six howers, as soone as euer he was thorowly awake, hee in deuoured religiously to set his heart in order, and to prepare it for goodnes all the day after, offering the first fruites of the day and of his thoughts vnto God. Thus hauing tuned his best instrument, his heart, in the next place he read a Chapter  
of

of the holy Scripture; that done  
 He went to praier with his  
 seruants in his chamber, after  
 this he read some diuine treatise  
 to increase his knowledge in  
 spirituall things, and this for the  
 greater part of an hower: he had  
 of latter times read ouer in this  
 course *Caluins* Institutions, and  
 was at the time of his sicknes  
 reading the workes of a reue-  
 rend man now liuing, one M.  
*Rogers*: And all this hee did be-  
 sides that which was performed  
 with all the familie, with  
 whom hee ioined in the order  
 his honorable father left in the  
 familie namely, reading of the  
*Psalmes*, and a chapter, together  
 with praier, according to the  
 order of our Church, before  
 dinner and supper, and singing  
 of a Psalm and praier after  
 supper.

But to returne to his mor-  
 ning busines, after hee had be-  
 stowed the former time in the  
 manner

manner aforesaid, he withdrew himselfe to his closet, and after his owne priuat prayer, disposed himselfe to some serious studie (if some speciall busines interrupted not his course) for the space of 3. or 4. howeres; after which time, he addressed himselfe, if he had time before dinner, to dispatch busines, if any there were required of him, or to conuerse and confere with his friends; to better them, or be bettered by them, or to ride his great horse; or walke abroad. But why place I these with his religion? because hereby he kept himselfe from idleness, and gaue no way to the temptations of Satan, knowing well that the flies settle vppon the sweetest perfumes when they are colde, and corrupt them.

Soone after dinner, if hee had the opportunitie, he ordinarily withdrew himselfe for a while

to

re the meditating vpon  
 some Sermons which hee had  
 lately heard, for which vsq, hee  
 retained some 5. or 6. in his  
 minde. Hee would not faile  
 though he was disappointed of  
 that opportunitie, to meditate  
 vpon them before he slept, yea  
 many times traueiling by land  
 or water, hee performed this  
 duty, and then would desire  
 his companions to forbear  
 talke, *they might thinke awhile*  
 he did ordinarily meditate and  
 call to minde 4. or 5. in a day.  
 The rest of his afternoone hee  
 gaue to busines as the occasi-  
 ons were, and to studie Histo-  
 ries, and to get instructions  
 from them who were skilfull in  
 the discipline of War, or in the  
 Mathematices and Nauigati-  
 on, wherein some report he had  
 made great successe for his age  
 and time.

After supper, hee betooke  
 himselfe to praier with his ser-

uants, & that which is markeable about many other things, after prayers with them, hee withdrew himselfe from his seruants and friends, and there in a booke which hee kept for the account of his life, hee set down what he had done al that day, how he had either offended or done good, and how he was tempted, and withstood them, and according to his account, he humbled himselfe; and such was his wisdom, that such temptations as were not fit (as I suppose) to come to any mans view but his owne, and his Gods, he writ in a peculiar Character knowne to none. After this, giuing himselfe to his rest, as rising he had care to shut out euill by possessing his heart with good thoughts, and the reading of the holy scripture; so had he care to shut vp his heare against such things: one of his Chamber, as he was laying him



him to rest, \* reading a Chapter or two of the sacred word of God. And this was not taken vp for a fit, and as a noueltie, but hee continued it for the space of 4. yeares last past, as some informe me, that is, from *January 1609. to the 15. of February 1613.* the day when he tooke his bed, some 12. daies before his death.

\* I haue knowne a great light of our Church (who now rests in peace) vse the same practise.

And now honourable and beloued, for his publike exercises, which you may wel thinke were carefully and conscionably performed. For he that had such care to approue himselfe to God in priuate, had no lesse care to approue himselfe both to God and man in publike. This appeareth in his religious vse of the time and meanes of Gods worship, and his owne edification and saluation.

He was a most religious obseruer of the Saboth, in publike & priuate duties, professing to af-

on w<sup>o</sup>nt m<sup>u</sup>nd l  
 v<sup>o</sup>l<sup>u</sup>nt<sup>u</sup> m<sup>u</sup>nd l  
 d<sup>o</sup>u<sup>l</sup>d<sup>u</sup> m<sup>u</sup>nd l  
 a<sup>l</sup>l<sup>u</sup> m<sup>u</sup>nd l  
 o<sup>u</sup>l<sup>u</sup> m<sup>u</sup>nd l  
 v<sup>o</sup>l<sup>u</sup>nt<sup>u</sup> m<sup>u</sup>nd l

fect the publike meanes (if hee were where hee could enioy them) before all private, though they were differently performed, and had resolved, though hee entertained an household Chaplaine, yet euer to frequent the publike assemblies vpon the Sabbath day, a thing worthy the noting, to the reproofe of many of his owne, as of inferior ranke, who so much neglect the publike assemblies. And for his present practise, he did not misse ordinarily twice a day to heare the word publikely: not when he was a Courtier: yea he hath ridden 4. miles to the publike worship of God, when he could not enioy it nearer. After he had heard, he vsually withdrew himselfe from company before dinner, if hee were so fitted for circumstances, that he might for the space of halfe an hower meditate vpon what he had heard, or for some other

other private meditations. After the afternoones publike exercise (two of his servants having written his memory being such as it exceeded often times all their writings) he repeated with his servants before supper both the Sermons, and wrote them down in his night-booke, & after all this, he prayed with them, wherein he had a great gift. And that which helped him the better to keep the Sabbath, hee was constantly accustomed vpon Saturday at night, besides his account for the day, to call himselfe to a strict account how he had spent the whole weeke, that according as he found his estate, hee might better fit himselfe to sanctifie the Sabbath following. In the morning he repeated to his servants as hee was making ready, those sermons which hee had heard the Sabbath before. Note this, not out of time,

from

G 3

though

though somewhat out of place,  
 that most inward familiar of  
 his hath, since the delivery of this  
 acquainted me with: that upon  
 the Saturday he rooke a view  
 of all the weeke; so upon the  
 moneth Saturday, hee rooke a  
 view of all the former moneth,  
 to se how he had bettered, as one  
 weeke more then another; so  
 on moneth more then another,  
 how he had added & got more  
 grace and strength of pietie.  
 In the hearing of the word,  
 he was one of the most atten-  
 tiue, and reuerend hearers that  
 euer I obserued, or mine eyes  
 haue seene; that haue seene ma-  
 ny thousands; for he well knew  
 that he was before God, and  
 that he heard not the words of  
 man, but God; and as well did  
 he acknowledge, that it is but  
 the errour of great men to  
 thinke they haue a priuiledge  
 to be lesse reuerent and regard-  
 full in hearing, then the mea-  
 nest

nest in the congregation: yea he knew that Kings Scepters are as much inferiour to Christs Scepter, as he that beares it is inferiour to Kings: therefore when he came to heare, he willingly laid downe his honour at Christ his feete.

For the Sacrament, he receiued it constantly (if by any conuenience he could) euery first Sunday of the month, & to fit himselfe to feast at Christs table, he fasted the Saturday before (besides many other times when hee humbled himselfe,) spending the day in praier, with meditation, and examination of himselfe and his estate, how it was with him since his last receiuing, neuer comming out of his studie (vnlesse very importunate occasions pressed him) till towards suppertime, nor medling with any busines that day. On the Sunday morning, besides his ordinary pre-



\* Note, that he was so free from ostentation in all these, that he admitted no man either to pray with him, or to repeat the Sermons with him but his servants, & his one friend he so dearly esteemed, (St. Ed. Har.) neither did he admit him, but after a great time of acquaintance, and him only did he acquaint with these priuat and secret holy duties, save but when for his better informing, he had conference with some learned Ministers.

*Si quis ex Nobilibus conuerſi ad Deum ceperis, statim honorem Nobilitatis amittit. O quantus in Christiano populo honor Christi est ubi religio ignobilem facit. Salv. lib. 4. de Gub. Dei.*

parations; he read the 1. to the *Corinth.* 11. where the institution of the Supper is set downe. And for the space of an hower, hee read with his servants that should communicate with him, a little treatise that is in print, teaching men how to bee prepared for worthy receiuing. Thus careful was this worldly to be fitly prepared for his Saviours supper, that he might be a worthy receiver.\* And all this pietie and godlines did this noble heart practise in this age (to speake no more particularly you may if you please, apply it to other particulars) in this age, I say, which is such as *Salutan* complained his times were, that is, wherein; *if any of the Nobles began to be converted unto God, straight way hee lost the honour of his Nobilitie: O how great is the honour of Christ among Christians, where religion makes men ignoble!* This is for Atheists



Atheists or Papists, it is enough and too much for them, to scorne men for religion: how impious a thing is it for Christians to contemne men for the religion of Christ? As Hierome to some, *Thou which callest thy selfe a Christian, lay downe the weapons of the Gentiles, or if thou art of the number of the enemies, freely professe thy selfe an aduersary, that thou maiest feel the smart of infidels.* So I to these, if you professe your selues Christians: Oh that you would turne Atheists, or Papists, or else lay aside the bitter arrowes of Atheists and Papists, if you bee of the number of such, professe your selues no longer Christians, but such, that you may be esteemed for such, and either be auoided, or rewarded as such. Pardon (I pray you) my digression. In this age, I say, thus affected, wherein as *Saluian* speaketh in the place before,

*i Qui christianum  
te dicis Gentilium  
arma depone, aut  
si tu de numero ho-  
stium es, ostende te  
libere aduersariū,  
ut Ethnicorum  
suscipias vulnera.*  
Hierome

\* Per hoc omnes  
quodammodo mali  
esse coguntur ne-  
cites habeantur.  
Salm. ib. ut supra.

1 Philip. 2. 15. 16.

\* By this meanes, all in a manner  
are compelled to be euill, lest they  
should be accounted vile. Euen in  
this age was this Honorable  
worthy, that I may speake in  
the phrase of the Apostle with  
some change, <sup>1</sup>Blameles & pure,  
and the sonne of God, without  
rebuke, in a naughty and  
crooked nation, amongst whom  
hee shined as a light in the  
world, holding forth the words  
of life, and did reioice in the day  
of Christ, that hee had not run  
in vaine, neither had laboured  
in vain: yea & resolved with the  
Kingly Prophet *Dauid*, that if  
this were to be vile, when it was  
for the Lord & for his seruice,  
he would yet be more vile then  
thus, knowing well the time  
should come, that he should be  
had in honour of those that dis-  
honoured him, and that for  
these things.

Now all this pictie was inse-  
perably attended vppon with

two inseparable fruites of true  
godlines, the manifest prooffe of  
the truth of it: Loue to all reli-  
gious persons, and specially to  
faithfull and painefull Mini-  
sters; and abundance of com-  
passion towards the needy  
saints and members of Christ,  
of which many particulars  
might be giuen, but one may  
serue for many.

I am certainly and credibly  
informed, that since his returne  
frō his trauels, by way of thank-  
fulnes to God, and for refre-  
shing of the poore members of  
Christ, he gaue yearly, by the  
hands of a priuate friend (be-  
sides many and many occasi-  
onall workes of charitie) the  
summe of twenty pounds, and  
in the first Sabbath saue one, he  
was in the land, after his returne  
(hauing spent the Saturday be-  
fore it with his Tutor, in fasting,  
praier, & thanksgiuing) he spent  
in publike hearing the word, &  
re-

recciuing the Sacrament, giuing to the poore of that place, into their bason, fīue pounds, and gaue other forty pounds to be bestowed vppon poore Ministers, and other Christians; for the reliefe of their present necessitie: yea such was his liberality in this kinde, (which is come to my knowledge by his accounts) that he gaue the tenth of his allowance to the poore, and other good vses; his allowance being a thousand pounds the yeare: besides what hee gaue in the way as hee walked and trauelled, and in the streets, which he did often, and much, but what it was, no man can tel. Finally, all these were beautified, and adorned with such admirable humility, as is rarely found in any, specially in those, that haue things, which naturally for the most part puffed vp the minde; as nobility, and many naturall indowments.

Nay,

Nay, not in those, who haue many spirituall prerogatiues, many gifts and graces, that haue learned Christ, yet haue they not so learned of Christ, as this Honourable worthy had done, to be <sup>m</sup> Mecke and lowly in heart. Of which I will vse, and to whome I will apply onely that of Bernard, <sup>n</sup> The beauties of the minde is humility, but in him who hath grieuously transgressed, howsoeuer humility may be to be imbraced, yet not at all admired. But if a man keepe his innocencie, and withall addes humilitie, seemes not this man vnto thee to possesse a double beauty of his soule? This Honourable vessell was double gilt, with true and intire innocencie (though imperfect through humane frailty) and true humility. Thus was hee decked, and thus were all his graces and gifts adorned, all seeming and truely appearing such as they were, because hee was by this

<sup>m</sup> Math. 11. 28.

<sup>n</sup> Decor anime humilitas est, verum in eo qui grauiter peccauit, & facienda non tamen admiranda humilitas. At si quis innocentiam retinet & nihilominus humilitatem iungit nonne is tibi videtur geminum animae possidere decorem? Bern. supra Cant. serm. 45.

this so nigh to men, and not by  
loftines, and pride lifted vp a-  
boue, and remoued from  
men.

Thus haue I discoursed to you  
of his life, and am come to the  
15. of February, last past, when  
hee was visited with sicknes  
from God, whereof he died.

Touching his carriage and  
comforts therein, wee cannot  
doubt but that it was very  
religious, and these very great,  
when such a life went before,  
wherein there was such prepa-  
ration and prouision, such a  
foundation laid vp in store, a-  
gainst this euill day. I am onely  
acquainted with them by re-  
port, for I was neuer with him,  
though I much desired it and  
often, yet the wisdome of those  
that were about him, thought it  
not fit, fearing not his death, till  
it was very late, & he without  
hope of recovery, and I diuers  
miles remote from him.

That



That which was deliuered vnto me, by one that was with him all the time, or most of his sicknes, whom I dare trust, not mine owne cares better (otherwise I am iealous of all friends reports in this case) I will deliuer vnto you as briefly as it was deliuered vnto me, which was thus. From the first day of his sicknes, hee apprehended strongly the expectation of death (though diuers thought nothing lesse till a day or two before his dying day) & therefore hee addressed himselfe thereunto; and besides his meditations, hee called often for others to pray, and often vsed prayers himselfe, confessing, and that often, both his sinnes, and his faith and vndoubted hope of saluation by Christ; and with great alacritie he professed that he feared not death, in what shape soeuer he came. He brake forth often into heavenly speeches

speeches expressing his desire to be dissolued, and to be at home with his God and Father, professing not two howers before his death, that he still felt the assured comforts of his saluation by Christ, & so finished his life in peace and ioy of the holie Ghost, vttering neere his death these longing words, *O that ioy, O my God when shall I be with thee?* Which ioy he vndoubtedly enioyeth, and is with his God in glory and everlasting happinesse.

Thus honorable, and beloved, you see by these things, the worth and excellency of this deceased person, honorable both by nature and grace, the more his worth was by these naturall and spirituall endowments, the greater our losse, and the greater his gaine, and the more cause haue we to sorrow for our selues, though to reioice on his behalfe. The whole  
hath

hath cause to mourne, and be-  
waile, and many particulars to  
bewaile a particular to be bewailed.

His honorable mother, whom  
God hath deprived of his sonne,  
his only sonne, of such a sonne;  
such a staffe and stay of her age,  
and such a ioy of her life.

His honourable sisters, from  
whom the Lord hath taken such  
a noble & worthy brother, who  
would haue been not only a  
crowne of their honor, but a  
furtherer of them in the way  
of piety, and godlinesse, to the  
crowne of glory.

His kindred and aliance, who  
are deprived of such an honor  
of their house, and such a glory  
of their name.

His kinde and familiar  
friends, who are bereft of  
such a true harted *Jonathan*, one  
that was very kind vnto them,  
*whose loue vnto them was wonder-  
ful*, specially to him whom he ter-  
med in his Will, *his deare friend*.

St. Ed. Harwood.

TH

H

His

His seruants, that haue such a master taken frō their heads, the ground of al their future hopes.

And not these only, but more generally others haue cause to mourne and bewaile, as the Church, who hath lost so hopefull and noble a *Theophilus*, that would haue defended her truth and doctrine; such an honorable *Obadiah* that would haue hid and protected her Ministers.

The common wealth, and specially this little Shire, whereof he was L. Lieutenant, that hath lost so hopefull a *Nehemiah*, who would haue set himselfe for the publike good, and giuen example and encouragement to keepe the Sabbath, and haue charged them so far as his power had extended, to haue carefully obserued it, and so gouerned them that he would not only not oppresse them himselfe, but haue to his vtmost power

wer prouided that they should  
be free from the oppression of  
others. And here I will not omit  
that which may make the losse  
the greater of something since  
brought vnto me by his deare  
friend, of two purposes. he had  
for experience to adde to the for-  
mer grounds of his study. the  
better to haue enabled himselfe  
for his Countreys service. The  
one by a voyage to sea into some  
places, the knowledge wher-  
of for war by sea would haue  
been most vsfull; another by  
land, into one of our neighbour  
countreys, fittest to haue enrich-  
ed his mind in the knowledge  
of land-seruice. Thus is there  
both generall and speciall cause  
of mourning and lamentation;  
in respect of our selues: but see  
what great cause we haue of  
reioycing for him.

What cause of reioycing and  
thankfulnesse hath his honora-  
ble mother, though she hath



o At heredem bonorumq; successorum non habes: & quid malebas eum tuorum an celestium heredem fieri? Quid vero cupis eum pereuntia suscipere, quae paulo post esset dimissurus, an permanentia & immobilia? non heredem eum habuisti, sed ipsum pro te Deus habuit. Chrys. hom. 69. ad pop. Ans. Propriorum non fuit fratrum coheredes, sed Christi constitutus est Chrysost. quod ant.

lost her heire, yet to speake in Chrysostomes words vnto her,

o But you haue no heire, nor any successor of your goods: well, and has you rather he should be inheritor of these of yours, then of those heauenly? What doe you desire he should enioy perishing things, which within a small while he must cast away, or permanent and immouable? Nay, you had not an heire of him, but God had him for you.

His honorable sisters in their sorrow may reioice ouer him, for though as Chrysostome saith, He was not coheire with his priuate brethren, yet he is made coheire with Christ. And that not in hope, but in present possession; he now at his full age, they but in their nonage as yet.

How may his worthy friends roioyce for him, when we can say to them as Hierome to Heliodorus, comforting him ouer the death of his Nephew Nepottian, who died in his youth,

Thou



2 Thou shouldst understand that he doeth not die but decese, And only change his friends, not leave them. So they should be informed, that he is not dead, but translated, & hath not left his friends but changed them; for far more honorable and glorious then they, and so to reioyce in respect of him, lest they may seeme to enuie his happinesse.

What cause of reioycing hath the Church for him, so deare a child of hers, that hath left the militant, but is possessed of the triumphant Church, that hath left the state of Militancie and warfaring, and is in the state of triumphancy and victory.

How may the Commonwealth and this Shire reioyce over him, that is taken from an earthly gouernment, to an heavenly regiment; from ruling with men, to raigne with Christ, and hath left these few

Intelligeres illum non emori sed emigrare, & mutare amicos non relinquere.  
Hier. epist. 3.

few corruptible ensignes of honor, but now possesse true honour, and an immortal crowne.

Finally, how may we all reioyce for him, and change our note as much as may be, forgetting our owne losses, and thinking of his gain. As Bernard of his friend Gerard, *And I confesse it turnes my mourning almost altogether into singing, whilst being intent upon his glory, I forget almost my owne misery.*

And now honorable and beloued, to draw towards an end, If for all this, his losse and the want of his presence bee gricuous to you, and that either in generall or particular you desire his presence, and to see him; let me speake to you as Chrysostome to some that were like affected, *Doe you desire to see him? then live a life like unto him; and so you shall the sooner*

*Et meum fateor  
luctum pax in  
cantum conuertit  
dum intentus  
glorie eius, proprie  
seu miserie obli-  
uiscor. Ber. super  
Cant. 26.*

*Ipsum cernere  
d'sideras? eandem  
cum ea vitam  
vine & sacram  
ocius illam acci-  
pis presentiam.  
Chrys. hom. 69.  
ad pop. Ant.*

ner receiue that his sacred pre-  
 sence. So I to you, lead the same  
 life with him, and you shall soon  
 enioy his holy and comforta-  
 ble presence: but if you will  
 not, neuer looke to enioy him  
 and it again. If this were the  
 way that he travelled Eastward  
 to the heauchly Hierusalem,  
 if you goe Westward towards  
 the curted cite Hiericho, you  
 shall neuer come to Hierusalem  
 the place of blessednesse and  
 happinesse.

For if this be the way where-  
 in he hath passed, in the end  
 whereof he hath attained to  
 blisse and happinesse, and if this  
 be the wonly way, when there  
 is but one way, whosoever wal-  
 keth in another way, cannot  
 come to this estate.

If he in the way of true cha-  
 stity, vpright iustice, holy piety,  
 hath now the fruition of hap-  
 pinesse, and enioyeth the pre-  
 sence of God himselfe, and his

Sonne, and his owne blessed Sa-  
 uiour, Lord and husband. Who  
 soeuer imitates, not him in these,  
 (I say not) whoeuer attaineth  
 not to the imperfect perfection  
 of these things, that he had done,  
 but whoeuer doth not care-  
 fully stue to in; but liues in  
 vncastity, and vncleanesse,  
 in iniustice, and vnholinesse,  
 either scoffing, contemning,  
 and neglecting this way, and  
 course, shall enjoy hell in stead  
 of heauen, & torments in stead  
 of blessednesse, the iust wages  
 of God for such workers of  
 iniquity. But to conclude all, It is writ-  
 ten of *Hierome*, that when hee  
 had read the life and death of  
*Hilarion*, and saw that after hee  
 liued religiously, he died most  
 comfortably, and happily, said,  
*Well, Hilarion shall be the cham-  
 pion that I will imitate.* So now  
 that you haue heard the life  
 and death of this Right wor-  
 thy

thy Noble, and are truelie  
informed how truelie religious  
the one, and certainly comfor-  
table the other was, say you  
with *Hierome*, well, *This noble*  
*shall be our champion, whom wee*  
*will imitate, we wil follow his Cha-*  
*stite, his Iustice, his Piety will we*  
*imitate.*

And so if you indeuour  
and doe say and performe, you  
shal be sure to enjoy that in fu-  
ture time, which he possesseth in  
the present, heavenly and eter-  
nall blisse and happinesse,  
through the merits and mercies  
of Iesus Christ, to whom with  
the Father and the Holie ghost,  
be ascribed of vs and in all the  
Churches of the Saints,

*All glory, and maiesty, and*  
*dominion, and power,*  
*now and for euer,*

*Amen.*



*In obitum inopinatum, & prematurem Clarissimi  
Baronis, D. Ioannis Haringtoni, Alti Indolis,  
& Maximæ Spei Adolescentis, Epicedium.*

**I**mmodice si quis migrantem ad Sydera flebit,  
(Præsertim ut nunc sunt Tempora) flendus eris,  
Ut mare perpetuis iactatur uita procellis,  
Mors placidius Portus, per fugiunt, Requies.  
Aurea, quæ Persæ celebrant, sacula, Nugæ,  
Ferreæ quæ sudrant Tempora, semper erunt,  
Qui antiquo vitæ, Patat alim Vixit, ætate, Quæ,  
Conqueritur paucos difficileq; Dies  
Militia humana, quanto magis, heu magis isto  
Si in senio Mundi degeret ille, Sæx?  
Quo pietas vitio est, Virius, Probitasq; fidesque,  
Ludibrio: cunctis Nil nisi turpe placet.  
Clare Heros, Nos te felicem agnoscimus, istis  
Sordibus ereptum, Cælicolisq; datum.  
Delicia Iuuenum, flos vera Nobilitatis,  
Vnica spes magna, præsidiumque, Damus  
Ecce cadit subitæ, (triste omni scilicet, illo)  
Indigni fuimus, dignior ille, Rolo.  
Nos Res lugemus nostras, Ecclesia, lugeat,  
Interitum deflet Patria, mesta tuum.  
Viraq; damna dolet propria, & dispendia, Lumen  
Hec deflet, columen Altera mesta gemit.  
Te Nobis vitia, et Mores rapuere maligni,  
In Cælis Virtus Te tua sancta locat.  
Terra tegit Corpus, Mens aurea regnat Olympo,  
Fama Anglos inter celsa perennis erit.

*Posuit Fran. Hering. D. M.  
mœrens damnum, publicum, priuatum.*



*An elegy vpon the vntimely decease of the truly  
honorable and vertuous Lord HARRINGTON.*

**L**ight sorrowes tell great griefs as tonguelesse quite,  
Amaz'd astonish, A people dically;  
Why do I then, (vaine man) seek to recite  
That sad euent which lately did befall

That worthy house of late by iust demerit  
Aduanc'd to honor great, and greater credit

That noble house which I do thus designe  
VVell knowne to all and better much beloued  
In vertue, fauour, glory, so did shine,  
That few in England were so well as proued

In Court, in City, country, thou mightst heare,  
No ill, all good of *Harrington* echwhere

To him our King his second Lewell deare,  
The Princeesse his sole daughter did commit,  
VVho's lincks in marriage to that German Peere  
VVhose worth the world admires; A match so fit,

So happy, that who thinks vpon that day,  
Lifts vp his hand and thanks to heauen doth pay

Ten yeeres the father of this matchlesse sonne  
Had in that honorable seruice spent,  
VVhen the last act of loue was to be done,  
To bring Her home, and greeue Her full content;

Content to Her, to Him that did attend  
Fatal it prou'd, with seruice life doth end.

His returne for England, native soile,  
A sicknesse fierce, deaths Lictor doth arrest,  
This worthy Lord, and cruelly dispoile  
Of strength, of sleepe; At last from noble breast  
It draue *Prometheus* sparke, and cauld it flie  
From whence it came vnto the starry skie.

VVhat *Homers* pen can worthily expresse,  
Of that great Lady (thus in torren parts  
Bereft of her deare Lord, all comfortlesse)  
The deepe distresse? The sad and mournful heares  
Of her attendants none can well relate,  
But he that was in that or the like state.

Heere's the first act of this sad Tragedy,  
Which well may make a flinty heart to bleed;  
Enlarging much our humane misery;  
Yet if we marke what after did succeed;  
This might be borne; The next might well confound  
The stoutest heart that euer walkt on ground.

This noble Father left a peerlesse Sonne,  
As to his honor, so his vertues heire,  
VVho from all British youth the garland wonne,  
In vertue, learning, piety so rare,  
That he that of his praise should volumes write,  
Need neuer feare the stile of Paralyticke.

In humane learning he did so excell,  
That bred in Court, he shamed quite the schoole;  
No Arts, few tongues, but he did know them well;  
Long-studied Clarke, themselves accounted foole;  
Hearing his graue discourse of matters sage,  
Admir'd his ripenes in so tender age.

Religion found from cradle he imbract,  
Professing it with zeale and purity,  
Few of his ranke in eminency;  
VVere so renown'd for sincere piety;  
Nor did in language and float vpon the braine,  
Nor role on Tongue, but fixt in heart remaine.

This blossome faire, this hopefull tender plant,  
VVhich so much fruit did promise Church and State,  
Alas, alas, my heart doth throb and pant,  
My tongue's benum'd, and cannot well relate;  
VVithin one yeere after his fathers death,  
Did likewise lose his dearest vitall breath.

VVhat heart can now conceiue the wofull plight,  
Of that sad Lady, that at once despoild  
Of Husband, Sonne, of all that to her might  
Contentment yeeld; Her face with teares besoyld,  
Her brest with swellings, throbs and sighs quite rent,  
If heau'n had not both strength and comfort sent.

*To the lining memory of the late and  
last S<sup>r</sup>. John Harrington Knight, Lord  
Harrington, Baron of Exton,*

*To the Booke.*

**G**O and speake truth ; It is thy office now,  
Not onely to enforce our liues, but how  
By rare examples miracles agree,  
With praise, and with precepts : This was hee.  
His praise will not dishonour simple truth,  
To say but what he was ; and but a youth.

*To the World.*

If thou wert all dull earth, I should beleue ;  
Thou hadst no sence to feele : nor soule to greeue,  
But thou art compos'd of suter parts,  
And seest thy losse engraue in our hearts ;  
The purest part, of all thou art (alas  
How fraile, art thou then) was as fraile as grass.

*To England.*

Thou hast beene beaten many thousand yeares :  
VVith seas ; and yet art safe, But o<sup>r</sup> our teares  
VVill more endaunger thee : he was in thee  
The Hand, thou the sea ; where such men bee  
Beaten with rage of changes ; yet they stand  
Safe in themselves and fix'd as any land.

*To his Mother, and sisters :*

Rather then tell how good he was ; I will  
Perwade you to forget : yet weepe your fill.  
For such a Sonne, O death, and such a brother  
Is rare as heauens great eye ; that hath no other.

*To his Friends.*

To all that vertue loue, I doe commend  
This title ; it was al one to be his friend  
And good ; who hath no claime and title now  
He doth not him, but vertue dislauow ;  
And yet he had one nearer, then the rest, S<sup>r</sup>. Ed. Harwood.  
He liu'd at household with him ; we at feast.

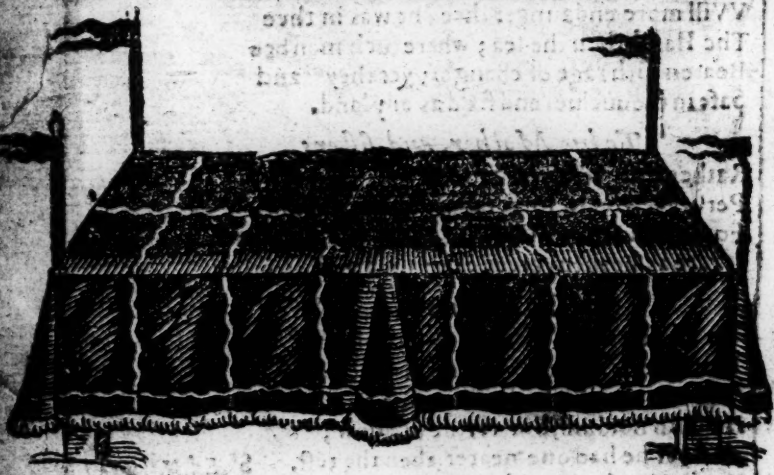
at

*To the Arts.*  
loy he is gon; he would haue diu'd into  
Your deepest secrets, and your knor's vndo.  
As vnkown tricks, discoverd easly seeme,  
He would to vs reduce you; not esteeme.

*To Religion.*  
What hast thou lost, o sacted misterie,  
Thy Nurse, and yet thy Childe? He did not die  
To thee, of all the rest; he was aliue  
Thy martyr, and now dead, he dorth more thriue,  
In thee: o no: his state takes no increase?  
Full of the ioies of God: he liues in peace.

*To Death.*  
Poore vncreated nothing; to contend  
To make all things like thee; yet misse thy end.  
Canst thou hold him one houre, o enuious death,  
Or touch his last, yet euerlasting breath;  
O No: that fled where thou shalt neuer come,  
Though here a while thou triumph on his Toombe.

*Thomas Roe, Knight.*



a+q

五十五